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THE WAY OF CHRIST

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IN ORDER that we may walk the way of Christ with profit, it is necessary that we understand what this Universal Spirit is that is now encompassing the universe, and how we may come into a consciousness of it. We may read many books and yet have no consciousness of the Christ; we may hear many sermons and yet have no understanding of Christ. The Christ is not in the out-of-the-way place, but in the secret recess of our being, and only the inspiration of the Almighty reveals to us this inner Kingdom where Christ is King. We must turn our attention from the world without and look to the within to find this kingdom, for "the kingdom of God cometh not with observation, neither shall they say, Lo, here! or there! for, lo, the kingdom of God is within you." Only God can teach us his Truth.

"Christ is the Son of God," does not apply to some particular person, and a true understanding of what God is proves this to be true. God is Spirit; Spirit is synonymous with Mind; then God is Mind. This brings us to a working basis and gives us a premise upon which to base our deductions. Mind thinks, is continually expressing; the thoughts of mind we call ideas, and ideas clothed in vehicles of expression form the word. God is Divine Mind, the creator, the source of all. Divine Mind thinks or creates Man; images himself, speaks the word, "I Am." This Word is Man. Man then is God's crowning idea or thought, and contains within himself all that there is in God-Mind. This Divine Idea Man is the Christ. This Christ is God's beloved Son, the divine seed implanted in us from the begin-

ning, and is that "image and likeness" referred to in the twenty-sixth verse of the first chapter of Genesis. In this realization John exclaimed, "Now are we the sons of God," and admonished that we love one another even as God has loved us. It was in the consciousness of this realization that Jesus proclaimed, "I and the Father are one." "I, of myself, do nothing; the Father within, he doeth the works." "He that hath seen me [the Divine Idea Man] hath seen the Father."

Christ, then, is the Perfect Idea of Man or thought in Divine Mind—God. Living in the way of Christ is bringing forth or demonstrating all the attributes contained in this idea, this Living Word of God. To be conscious of the Christ within is to understand God to be Life, everywhere present; Love, all enfolding; Wisdom, all knowing; Power, all creating; Truth, all revealing; Health, all harmonious; Strength; all powerful. This is knowing that God is All in All. It is not difficult for us to agree that God is Good. We could not enumerate the goodness of God; to attempt to do so would bring us to infinity itself, so innumerable are the blessings that come out of Good. It is enough to know that God's goodness is eternal, unchangeable, unlimited, everywhere present, like himself. God, being all good, could not create anything unlike himself, therefore this Christ Idea, this Divine Idea Man, is perfect, always has been perfect and always will be perfect. Jesus taught that the goal to be attained is perfection—to be perfect "even as the Father in heaven is perfect." To be perfect as the Father is perfect, is to think the thoughts of God, to image in mind the good only. "God is too pure to behold iniquity;" then I, the Christ self, do not think impure, unholy thoughts, neither do I have sinful, lustful desires, because they are no part of my real nature. To every suggestion of evil, I mentally declare, "You are not of God; there is no reality to you," and erase all argument to the contrary that might arise in consciousness, by affirming that God, the good, is everywhere present. Evil can gain no foothold if man refuses to nourish it with his thought. "Man has power on earth to forgive sins,"

and by my all powerful thoughts and words I now redeem and set free all the captive thoughts. Realizing that Christ is the true self keeps one from sinning, and so from reaping the effects of sin. Had man not misused his powers of creation and built up a false consciousness through his power of thought, he would not now be struggling to return to his Father's house, the Christ kingdom within. Man through his ignorance of the Truth that his inheritance is from God, lost consciousness of his sonship and wandered away in the paths of sense; but in reality, the Christ has been with him every step of the way, asleep in the boat, only waiting for the command, "Master, awake!" to bring him into paths of peace and harmony.

Man is continually seeking satisfaction of soul, whether he be seeking happiness, honors, riches, peace, health, love or knowledge. His thirst is for righteousness, or the right-use-ness of his inherent God-given powers. Power and dominion implanted in him in the beginnig is ever seeking to express. Truth reveals that man's chief field of conquest is within himself. "Know thyself," has ever been the inspiration of all seekers of wisdom, for in knowing ourselves, the real Christ self, we come to know God. There can be no real success apart from God. There is no failure with God ever guiding, ever inspiring one to perfection.

The way that leads to satisfaction is the Way of Christ —regeneration. *Re*, meaning again, to generate again, or liberate in orderly, harmonious ways man's inherent qualities of Being. Every step of this way is identification with God, continually affirming oneness with that which is divine, being open and receptive only to divine ideas.

Jesus demonstrated his sonship, brought forth the Christ and his teachings are invaluable to all who would walk the Way of Christ. It is well at this point to understand the meaning of the word "Jesus," and in this way detach ourselves from the personality of the man who demonstrated the Christ. We know that Christ is the Perfect Idea of man in Divine Mind. Jesus is the expression of this idea; Jesus Christ is the perfect Idea man demonstrated

or brought into manifestation. Jesus became the "first fruits of them that slept" because he was the first to bring forth the Christ, the image of God in him, and prove his Divine nature in the breaking of every bondage, the overcoming of every limitation of the flesh. The beauty of it all, he chose to make this demonstration that we might know that we, too, are sons of God. All his teachings are based on Absolute Truth, being demonstrable always, because founded on an understanding of his oneness with God. The important point in demonstration is to understand the principles taught by Jesus, and to recognize the Divine self as the real man. The fruitage of this understanding and realization is the perfect union of spirit, soul and body, the bringing forth of the Christ man, the spiritual body. The idea of time does not enter into this demonstration, but it is dependent upon one's realization of the truths of Being. To put off this day of salvation is to delude ourselves; is to acknowledge that we are not quite ready to surrender the ways of the sense man to the supremacy of spirit.

Absolute understanding of Principle is the first step in demonstration. Faith is necessary, but is a quality inherent in man; it is stimulated to greater activity by understanding. It is not hard for me to believe (have faith) that I can solve a problem in mathematics, when I can see every step of the solution in the principle that it involves. The answer is certain because the principle is understood, and I approach with confidence the problem. Many wonderful healing works are being done in this day, but unless we understand the principle involved we are liable to find ourselves outside the kingdom. "Entering in at the straight gate," is to understand the laws of Being and their operation. This is to enter in by the "door." "He that entereth in by the door is the shepherd of the sheep;" that is, is the head of the flock, the master of all the thoughts, bringing them all into the fold of the Christ consciousness through purification and redemption. To lift up the thoughts, the false is forgiven, erased; the true is established in consciousness. Healing follows as a natural result of true thinking, thinking in har-

mony with the One Mind, and thus the intimate relation of forgiveness of sins, and the healing of diseases. This is the Christ way of complete redemption.

We have an example in the life of Jesus Christ of the abundant fruits of Spirit, when consciously cooperating with God. Jesus emphatically declared, "I am the Way, the Truth and the Life; no man cometh unto the Father, but by me," meaning that we find the Father only through the Christ, our divine self. We do not come to the Father unless we enter in at this "straight gate" and "narrow way," which leadeth unto life. He who expects to put on the whole armor should comply with the directions given by Jesus. He meant what he said and proved it by his works. He recognized no limit of thought, of word or works, and admonished that the works he did should be done by all who believed, and even greater works. "If ye know these things, happy are ye if ye do them."

Every lover of Truth who embodies in his own life an understanding of the principles of Truth as advocated and demonstrated by Jesus Christ, has become a law unto himself; a light that shineth more and more unto the perfect day. This is glorifying the Christ (Universal Principle of Truth) with the glory we had with God before the worlds were formed.

A LOVING WORD

Take time to speak a loving word
Where loving words are seldom heard;
And it will linger in the mind,
And gather others of its kind,
'Til loving words will echo where
Erstwhile the heart was poor and bare;
And somewhere on thy heavenward track
Their music will come echoing back,
And flood thy soul with melody,
Such is Love's immortality.

—*Mrs. Anna C. Smythe.*

MARY MAGDALENE

THE shore of Galilee, a stretch of firm, white, sandy beach, and Jesus of Nazareth, with a chosen few are resting while he teaches them their lessons of Truth and Purity; the murmur of voices rising quickly to hoarse shouts as a woman speeds past them, turns, looks at Jesus, comes to a dead stop at his feet. "Master, Jesus of Nazareth, save me!" Straight, direct, challenging, this message leaped from the burning dark eyes of the Magdalene to the compassionate, discerning eyes of the Master. Around them rose the angry din of the cries of the pursuing mob, the murmur of the followers of Jesus at the interruption to the loved words of the Master.

"Away with her! What hath He to do with her, a harlot? Away with her! Death is her portion; is but the rightful ending to a life like hers. Away! this is hallowed ground. Knowest thou not the Master is too pure to be touched by the soiled hand of you, thou harlot, Mary of Magdalene?" The woman flinches at the taunts, the wrath of those few chosen ones who sought to push her from the Master's sight.

"The harlot, the harlot! Mary, the harlot! Stone her, kill her, cast her from our sight. The harlot, Mary of Magdalene! Stone her, stone her! Haste!" The cry grew loud and fierce as the anger of the leaders of the throng rose in the excitement of the chase, as dogs after their quarry.

"Jesus of Nazareth, be thou her judge. Thou who claimest thy sonship with the God of Israel, the Righteous One, now show forth the wisdom of God."

At the cry of the rabbis, the woman turns and stands quietly, no longer flinching nor cowering. Erect, with an almost queenly carriage of her once superb figure, she turns her back upon the murmuring crowd and faces her judge, with a gesture of self-abnegation—"Thou knowest, Lord."

In perfect silence, the Master stood and waited while the noisy crowd about pressed upon each other in their

eagerness to hear the word, "Death to the harlot!" "Let the Master judge!"

No word, only a perfect calm; those two figures stand, the one strong, fair, serene, wondrous in its sense of power and composure, while the other—Mary—at first defiant, tense in its hatred of all mankind that had proved so ignoble a thing, under the quiet understanding love in those dark eyes, lost its defiance, lost its sense of bitter injustice, and humbly, trustingly awaited the verdict of the righteous judge.

The murmurs ceased and the crowd stands back as the perfect stillness of the two figures penetrates their minds and hearts with a sense of a great moment, a great truth about to be made clear to man.

Jesus gazes at the bowed, quiet figure of the woman, at the stilled men about him, then off to the green hills back of them, the still blue of the lake, the deep blue of the summer sky. At a gesture the men stand back and wait with bated breath while the Master stoops and writes upon the firm, white sand—a Master Word. Over and over he traces the Word, nor looks again as one after another reading, turns and drops his stone and walks away, until of all the crowd, two were left, Jesus and Mary. The lesson had gone home.

The woman dully watched the moving hand as it traced words in the sand. Spent and worn, bitter and hardened, disappointed and despairing, she had been saved for the moment from a tragic death, only to be condemned to something worse perhaps; yet those eyes, that quiet figure that had held her, stopped her in her mad run from the pursuing men. She raised her eyes. There the Master stood alone, watching her. Where were the men? Both his followers and her pursuers had gone. There was the last now moving slowly, thoughtfully out of sight as if he had received a truth well nigh too great for him to comprehend, yet driven by it to a new and truer understanding of himself and all men.

The Master smiled, and in that smile a radiance shot through Mary that was pain, almost an agony of love and

forgiveness. The past, with its hard school of black disappointment and seeking, fell from her. As in a mirror she saw herself anew; the secret of the past was understood, and in the white radiance of that smile she knew the Truth of Life. She had sought without what she should find within, and looked to others when she should have looked within to find the perfect Life within her, in the soul, her own soul and her God.

Again she looked into the Master's face; such perfect understanding, such infinite strength of tenderness shone upon her. She was in reality as tall as he, yet he seemed to tower above her in majestic height and power. She felt through her whole being a sense of light that burned her as a flaming fire, that purged and cleansed her, soul and body. All sense of soil that long had held her bound to her old shameful past and kept her in the life of wantonness and waste, seemed burned from her. Clean, pure, radiant, free, her body seemed to ring in a great harmony of Life and Love.

Slowly she stood erect; her body, freed from the old wornout past, resurrected through the forgiving power of the Master—the Understanding One, the Master and his Father—filled out into gracious curves and lines of youthfulness; the worn, haggard, beautiful face changed to soft, fair lines and tones of purity and beauty; the once tragic eyes now shone with soft light of humbleness and peace and trust in love of God; the bitter mouth unbent into curves of sweetness, strength and purity.

Erect and free, forgiven, Mary saw the earth, green hills, the sea, blue sky, anew. The world again was hers as when she first had seen it in the days before the way of man, the lack of Truth and unforgiveness, had crushed out the beauty and the trust, the joy of life. Richer, fuller, with a deep tender insight into life and things of life, with new and clearer visioning, with a strong and deeper meaning and intent, Mary received her freedom into Life within herself, led of the Master.

Quietly she knelt, and sweetly, humbly gave her thanks

unto the wondrous Son of God as she received those wonder words of freedom and of Life from him, the Master: "Neither do I condemn thee; go and sin no more."

—DAVID.

THE VOICE OF SILENCE

We feel the heart of silence
  Throb with a soundless word,
And by the inward ear alone
  The Spirit's voice is heard.

The spoken word seems written
  On air and wave and sod,
The bending walls of sapphire
  Blaze with the tho't of God.

O blind ones! outward groping,
  The idle quest forego,
Who listens to his inward voice
  Alone of me shall know.

Climb not the holy mountains,
  Their eagles know not me;
Seek not the blessed islands,
  I dwell not in the sea.

The eye shall fail that searches
  For me the hollow sky.
The far is even as the near,
  The low is as the high.

A light, a guide, a warning,
  A presence ever near,
Through the deep silence of the soul
  I reach the inward ear.

—*J. G. Whittier.*

Put away all sarcasm from your speech. Never complain. Do not prophesy evil. Have a good word for everyone or else keep silent.—*Henry Ward Beecher.*

PRACTICING THE PRESENCE OF GOD

A FRENCH cabinet minister had a clumsy, awkward valet who was continuously breaking articles, making mistakes, and doing things the wrong way. The minister treated his servant so kindly that the man became ashamed and dissatisfied with himself. "If I remain with this kind master, I will never reform," he said. So he decided to enter and join a community of Carmelite Friars.

They will teach me how to do things rightly, he thought, and I will do everything for the love of God. He was placed in the kitchen to wash up dishes, and help to prepare meals. He hated this work, but he said, "I will do this for the love of God." He did his work so well, that he was kept in the kitchen for years, and he became a happy, cheerful, kindly man, loved by everyone in the monastery. One of the brothers having met with an accident at the period of purchasing wine and provisions for the monastery, he was taken from the kitchen and sent into the country districts to buy the annual supply of wines and goods.

"But," he said; "I have no knowledge of the value or quality of wine; neither have I had any experience of buying provisions." The brother in charge told him to go and do his best and God would be with him. So he departed.

When he came to a village, he said to the people: "I want to buy wine and provisions, but I do not know anything about either the quality or value, so I am trusting to the presence of God to guide me, and I buy goods just for the love of him. Have you any wine to sell?"

When he returned to the monastery, the friars found they had better wine and provisions, and more of them than any previous year.

Every season after that this simple, awkward servant, who did everything for the love of God, was sent out to buy goods for the brothers.

This presence of God—a subtle substance so purely

delicate and responsive to our every thought—surrounds and immerses men's bodies, permeates them and fills every cell of their being. Our breathing takes in the life and love of God, and we are his absolutely, and in accord with his will—if we so wish. A man can test this presence by making every matter and detail of his life respond to its vibrations, and no discord or inharmonious fluctuation from the spiritual guidance of this presence can ever take place if man becomes plastic to the influence. The key thought, the recipe, the solution of this problem of life is solely to be found in doing things for the love of God. Man's life consists in doing, and life is an expression of his thoughts. A multitude of fine thoughts are of little value unless they stimulate action. The acknowledgment of the presence of God in man means that God is all powerful to use the thoughts and acts of man and produce the most wonderful results. God is the power, the wisdom, the might. Man is the instrument through whom he works. The attitude is that of a child towards its father or mother, when, after having told the parent of the circumstance, the difficulty, the desire, leaves the problem to be solved, entirely in their hands, quite sure that the result will be absolutely and mathematically correct to the given conditions.

Five hundred yards away a church bell is ringing. You can see it swinging, but a strong wind is carrying the sound away from you, and you cannot hear it. Let the wind change towards you and the sound is distinctly heard. Although you cannot see this medium of sound, you know it is there because you have tested it by experience. If you were born deaf and were told of this phenomenon by a friend who could hear, you would either accept his experience as a fact or disbelieve it. Else you could test it for yourself by noticing the vibrations when close to the bell in action and the non-vibratory influence when the bell ceased to move.

This medium, the presence of God, comes to and is practiced by a multitude of men and women in every detail of their lives, and they find this presence never fails to guide

and direct them, never fails to promote their welfare, and causes the greatest joy and harmony in their lives. There is no personal advantage or desire to deceive by men and women who make this statement to those who do not recognize the presence of God. They desire to make known this medium of attaining health, prosperity, freedom from care, worry and fear, because it is a real, permanent and everlasting presence to those who will practice it. Give the presence a test in your life for one month, or one week, honestly, fearlessly, and be true to yourself. Say every morning: "I will do everything this day for the love of God. I believe his presence will guide me in every detail of this day." The medium, this Substance is there, all about you. You cannot see it, hear it, smell it or taste it, yet you can know it. It permeates every part of your being; you need only to recognize it, and bring every thought and act subject to its influence. Then simply know this truth and you are free. There is nothing higher than truth, and God alone can help you to know he is the truth, the life, the all.

Jesus came, lived, and taught men the way. He did not come to give men religion—he never mentioned the word —but he came to enlist men to definite, practical good. Jesus' way of making men is for men to make themselves by the recognition of the presence of God and practicing it. Men and women are to do greater things than Jesus did, and God is working every moment to urge men to attain the power he is willing to give them. God is never idle. No one can do a wrong or a mean act without knowing this urge from God that he is present. It is because you are Spirit that your being responds to this infinite presence. No man can avoid the loathing and contempt that arises within himself when he has acted contrary to this loving God. The still, small voice pricks and warns him of the departure from the real, true, noble man that he might be. The noble man is God's expression of life, such as man can be, and nothing else can produce this ideal but the recognition and practice of the presence of God.—G. C.

WORK OF THE IMAGINATION IN THE SUBCONSCIOUS

CHARLES FILLMORE

MAN is an idea in Mind, which manifests in states of consciousness. These appear outwardly as personalities, and take form as bodies. In describing these states of consciousness, or mental movements, the Scripture uses the personality in a representative sense, with the inner meaning of the name as a key to the mental state intended. The Hebrew meaning of the name Joseph is *one who increases.* It represents that state of consciousness in which we increase along all lines in character; we not only grow into a broader understanding, but there is also an increase of vitality and substance. Joseph is especially representative of the realm of forms. He was clothed with a coat of many colors; he was a dreamer and interpreter of dreams; the phenomenal was his field of action. Among the primal faculties of the mind Joseph represents the *imagination.*

Mystics tell us that man passes through twelve states of consciousness, that Joseph is the eleventh and Jesus Christ the twelfth. These states may be all active in us at the same time, but the *dominant* one indicates where we are. For instance, if you are a dreamer, and can interpret your dreams, you may know that you are at least developing the eleventh movement of mind. But it is one thing to dream, and another to interpret correctly. All people dream, but not one in a million can interpret. Dreams and visions come under the same head. Many people see visions, but they nearly always misinterpret them.

When one in the Joseph state of consciousness sees a vision or dreams a dream he does not take it in its literal sense at all. Joseph has divine understanding; he is taught of God. He knows that all forms represent ideas, and his first step in interpreting is to analyze the symbols, and resolve them into their primal ideas.

The history of Joseph in Egypt is an allegorical representation of the work of the imagination in the subconscious.

The Hebrew meaning of Pharaoh is *the whole house.* He is ruler in Egypt, which means obscurity. Thus we understand that this one to whom the Joseph state comes is not yet open to it, but receptive. When the Lord shows Pharaoh coming events in his dreams, he seeks to know the true interpretation, and when he is convinced of it he makes that new state of consciousness ruler next to him over his whole kingdom.

Egypt has a specific significance in the body-consciousness, and refers to the subjective mind. There sets into bodily functions an energy that especially stimulates the generative center when the Spirit is quickened by the Truth. This lasts about seven years, or has seven degrees of activity. There is a great increase of vitality. This is the seven fat kine and seven full ears. Those who are wise conserve this energy and store it up in the consciousness, because there is always a reaction proportionate to the action. This is a law that holds good in all forms of energy. Yet when the generated force of action is properly conserved, the reaction is not felt. When we let this higher or Joseph state of consciousness rule in our members the Lord shows us in dreams just how to handle the situation, and we make storage batteries of the "cities," or ganglion centers, throughout the consciousness. Pharaoh called Joseph's name "Zaphenath-paneah," which means *governor of the district of the place of life,* which indicates clearly that the generative center is to be ruled by that state of consciousness in which God is the directive power.

Joseph in Egypt represents our highest perception of Truth dealing with the realm of forms, and bringing it into a more orderly state. In Genesis, verses 50 to 52 in chapter 41, it is stated that Joseph had two sons, Manasseh and Ephraim.

"And Joseph called the first born Manasseh: For, said he, God hath made me forget all my toil, and all my Father's house."

"And the name of the second called he Ephraim: For God hath made me fruitful in the land of my affliction."

It is very plain that Manasseh means the thought of forgetfulness, or denial, and Ephraim means the thought of adding to, or affirmation. We also perceive that these two sons represent the *understanding* and the *will*. The very first step a beginner in this truth takes is to set up a new and better state of consciousness, based upon the *absolute*. We forget or deny the not good, and bring into vivid remembrance the very good by affirming it to be the real.

These two sons of Joseph, the *understanding* and the *will*, are to be especially active in the one who would overcome and master the sensations of the body. Potiphar's wife represents the sense-consciousness that tempts us to meet its desires, and when we deny her, has us put into jail. This means that when a certain habit in the sense-consciousness is refused expression, it reacts, and for a time seems to lock up the expression through us of even the good which we feel. But let us patiently bide our time—the higher will yet show its God-given power.

The several visits of Joseph's brothers to Egypt for corn, and the final reconciliation is a symbolical representation of the manner in which we make connection with the obscured vitality in the organism, and finally bring all our faculties into conjunction with it.

Volumes might be written with Joseph as a text. In his history, as given in Genesis, is hidden some of the most interesting processes of regeneration. This realm within the organism is in an Egyptian or obscured state to most of us. Yet it is a great kingdom, and its king is Pharaoh, ruler of the sun, or that brain and nerve center which our physiologists have correctly named the *solar plexus*. They tell us that this is the brain of the body, and that it directs the circulation, digestion, assimilation, etc. Students of mind have discovered that the solar plexus is but the organ through which a ruling thought acts, and that is Pharaoh, he of the *hard heart*, who "would not let my people go." But we should not forget that it is down in Egypt that we find the

"corn" or substance that is required to sustain the man.

Many workers in this new statement of old Truth think it is not necessary to go into this obscure kingdom within. They are not willing that Joseph shall spend a part of his time down in Egypt making ready the storehouses, and filling them with the vitality that will be needed when the outer man has exhausted his resources. These will find that they cannot have that joyous reunion of mind and body with all its brothers, or faculties, unless they are willing to let the higher thought go *consciously* down into Egypt, and rule there second to King Pharaoh himself.

In these Scripture allegories the various individuals represent the different phases of character which one man expresses in his spiritual unfoldment. Jacob and Esau represent the mental and animal consciousness within each of us. Esau, the hairy man, is the animal which comes first into expression. Most of the human family let this rule in consciousness, but in Jacob is illustrated one who is on the straight road to Christhood, and his mind dominates his body; thus he is called Jacob, the supplanter. His mind is poised Godward, and he quickens the subjective consciousness until it reflects divine images; then he "walks and talks with God in the visions of the night."

One of the surest proofs that you have opened yourself in Spirit is that you have symbolical dreams. Divine ideas are being reflected into your placid soul, and you may mentally see them and catch their import if you meditate patiently and persistently upon the relation that each thing bears to thought. Things are thoughts reduced to sense perception. Still the senses, and you will perceive the thought back of the thing. This may be a slow way to learn the language of mind, but it is sure, and one who can quickly translate into thoughts all the shapes and forms in all the planes of phenomena is a Joseph, and stands next to Jesus Christ.

Each of these personalities is gradually being replaced by a higher one in the minds of those who are in the narrow way. When a great change takes place, and an old state

of consciousness loses its hold, we read that Joseph died or Jesus gave up the ghost. This does not mean that there has been a loss or that anything has gone away, but that that which seemed in the beginning, and in its development, a higher state of consciousness has become the normal state. Joseph, as a separate individuality, died in Egypt, but he lived in the children of Manasseh and Ephraim "unto the third generation." This means that the Joseph characteristics gradually became part of the body-consciousness.

The "children of Israel" are the thoughts of reality or the true ideas about Being which have to be brought out in every department of man's consciousness. These true thoughts are brought down from the land of Canaan, or higher thought centers, and for a season submerged into the fleshy realm that they may give spiritual light to the egos in the darkness of flesh consciousness.

Joseph apparently died in Egypt, but he "took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." This means that the affirmation or "oath" of the Truth opens the way for Divine thoughts, no matter how dark the mind may seem, and the "bones" or substance of the Joseph state are to remain, and be carried on and up to future demonstrations.

The order of creation is from the formless to the formed, from the invisible to the visible. This goes perpetually on, and there is never a beginning or an ending to the process. The ideal is continually pouring itself into its creation, and lifting it higher and yet higher. The ideal is the All-Possibility, and its child must be raised out of every limitation and become conscious of its limitless being.

Yet all things are accomplished according to law. Even that which we call God is compelled to conform to a standard universal in every action. "God cannot make a two-year-old calf in a minute," once said a country boy, and he aptly illustrated the compelling law in the realm of effects. Man is Spirit, absolute and unconditioned, but man *forms* an Adam, into whom he breathes the breath of life, and this is the Son of man, an expression of the Divine Idea. This

Adam is all of that which we term soul, intellect and body. We are continually at work with this Adam, breathing into his nostrils the breath of life; which is, inspiring him with the *idea* of life in all its unlimited fullness. This Adam is lifted up through infusing into him and through him these sublime ideas, and in no other way.

Joseph is a sublime idea of Truth. He has come down into the Egyptian darkness of sense-consciousness, and under the law will finally raise it up and out. In the process Joseph seems to die, but his "bones" remain. The substance of Truth is an abiding presence, though its form may seem lost to sight.

How often we hear people say that they do not now seem to realize the uplifting that came to them when they first entered into the understanding of Truth. Then they were so enthusiastic that they could think and talk of nothing else. They say they even demonstrated for themselves and others easier than they do now. They think that they have somehow lost the Truth, because mortality seems so real to them. The reason of this is that Truth, as a thing apart, a personality named Joseph, has disappeared, but he lives in his progeny in the land of Egypt, and they are oppressed by the Egyptians. We might say that the ideas which made up the statements of Truth which you received have percolated throughout your mentality. But the sense-consciousness is ruling in you, and these "children of Israel" are oppressed. Instead of siding with the Spirit in every thought, you side with the mortal, and you build up a ruling state of thought which remembers not the inspiring Truth. "Now there arose a new king over Egypt, which knew not Joseph."

But Truth cannot be destroyed, nor can true words and true thoughts ever be effaced when once they have willingly been let into the mind. The children of Israel multiplied in the land of Egypt in spite of the oppression, and their power became a great source of concern to the Egyptians, though they used them to build in "brick and mortar" (material ways).

Thus true ideas do build us up regardless of how much

we ignore and oppress them. The sense-consciousness may submerge the substance of Truth for a time, but it will eventually come forth and be carried up to Canaan, as were Joseph's bones.

The children of Israel had become a mighty host in the land of Pharaoh. This interpreted from a metaphysical standpoint means that thoughts and impulses of a spiritual nature are thronging our mentality and urging us to a life upon a higher plane. These thoughts are the offspring of the Joseph state of consciousness, although at this time in bondage to the sense-man. The power of the Spirit is a mighty force, and increaseth in power until Pharaoh (the ruling state of consciousness) begins to fear for its supremacy, and seeks by all means at its command to hinder the spiritual growth which threatens to dominate.

At this point the intuitional faculty, typified by the woman, comes to the rescue and draws out from the multitude of thoughts (the river) one of great power who became the law-giver, and is the means by which the Spirit is freed from all bonds, and the spiritual man enters upon a new and higher place of unfoldment.

Thus Moses is symbolical of another and higher round of the ladder which reaches from the earth to heaven.

Moses was nursed by a woman of his own people, and so was imbued from the cradle with the idea that he was to deliver his kinfolk from the land of Egypt. When the conceptions of Truth are many and strong, it naturally follows that the strongest idea among them should be the leading, dominant thought, and being nourished by love, and fostered by the intuition, quickly develops from the babe into the strong deliverer who brings the freedom from old conditions, so much desired by the real man.

Don't waste your life in doubts and fears. Spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours or ages that follow it.—*Emerson.*

FAITH AND WORKS

MABEL HUNTLEY

THE extract from a correspondent to you, and your answer on page 430 of May UNITY has been of very great help and interest to me. I can quite well understand the seeming conflict of statements which puzzled the writer. The trouble with us all is that in the beginning when we start out to trust God as all there is, especially our supply, that we want to leave all to him. This is quite right, but we forget one very important rule in our principle, that we are God made manifest and that it is through us he expresses himself, and if we hold back and are not ready to do what he wishes, we stop the channel of his good, not only to ourselves but to others. Most of us have used this law without the least difficulty, but quite unconsciously, before coming into Truth. We were quite ready to do our part in any undertaking. In the readjustment which takes place between our old ideas of Truth and the new there does seem to be a greater tendency on our part to leave all to God than to do all, as we did formerly.

Just a few days before reading your article I had a demonstration which fully bears out the example you give in explanation. Circumstances arrived which made it imperative for me to find a means of livelihood. There seemed no moment to be lost. My first thought was, after reviewing my situation, "I refuse to worry. I need all my strength for constructive thinking." Then as I grew still there came to me the explanation I had once read in UNITY of Jesus catching the fish to pay the tribute money with, and the spiritual interpretation of the parable as meaning, "Catch an idea and act upon it and therefrom you will get your supply, or gold piece." I prayed, "God, give me an idea;" for I had not a sign of one myself, and almost instantaneously there flashed into my mind, "Why don't you write to a Mrs. —— and explain your circumstances to her? She will help you." I had met this lady only once, months before,

and had never dreamed of appealing to her, but at once I got up to write. Then I remembered that I did not know where she lived. However, I said, "I shall take the first step and trust for guidance." Just as I was finishing my letter a knock came and a friend called who knew the address, so that I blessed and gave thanks, knowing the channel was open. The next day I called in answer to Mrs. —— request and the first words she said were, "Your letter was a direct answer to prayer. You are just the person I have been looking for, and had almost given up in despair of finding, to fill a position in my family." Naturally what she had to offer me just filled every desire I have for the moment. Had I sat still the will of God would not have been done, and the beautiful demonstration of his providing love would not have been so clearly revealed to Mrs. —— and myself as it has been, so great was the need of each of us in this instance.

I often think of what you once wrote me in regard to the question of supply: "Do that thing which is at hand to be done, to the best of your ability, and leave the rest to God." At that time I did not and could not understand this, but since it has all become so clear to me and the law back of it. Now I understand that we should not arrange the day to meet the "lack" but the "supply," and leave the fulfilling to God. Some weeks back I was left with just ten cents in my purse. I was not worrying, however, and walking along the street I met a friend, who said, "I am delighted to see you because I shall be down in your neighborhood tomorrow and I am going to invite myself to dinner with you." For one moment I thought of the ten cents, which was all I had, and its purchasing power. I knew of no possible way I could become the possessor of more money. However, gripping myself in time before worry over the lack could touch me, as in former times it did, I replied, "Come by all means. I shall be delighted to have you." On reaching home that evening I had spent even my ten cents for supper. I sat down and said, "Father, this is your dwellingplace. You are welcome to invite whom you

like here to dine. I will do my part to make all as harmonious as is in my power," and then I dismissed the matter and went about my duties. The next day, likewise, I put my house in order and arranged for having a guest. Quite unexpectedly I was invited to lunch with a friend and accepted. On returning home I met my guest-to-be for the evening already there. Her first words were, "I am sorry, but have come to ask you to excuse me this evening. All my plans have been changed and I cannot dine with you." To make the demonstration complete, from two different sources which I had never in my life dreamed of, I received money for work I had once helped with. This came just a few minutes after my friend had left me. How wonderfully God does "the rest" when we live our faith. He forgets no part. Everything works in perfectly, harmoniously. I really do not know how to find words to express my thanks for all the help you have given me.

ADHERENCE TO TRUTH, AND ITS PRACTICE

CLARA S. CARTER

The oft-repeated question arising in the thoughts of us all is, "Is it possible always to rise superior to our environments, the surrounding conditions and circumstances?" We all recognize *that* we are; but do we all know *what* we are? This lesson is to be learned only by holding fast to reality with persistency. Let us remember faithfully that our environments, conditions and circumstances are effects, or results, and not cause; while *we* are cause—not effect. Effect cannot environ, condition nor limit cause; nor is it ever otherwise. Let it be written large; we are always superior to our manifestation, as cause is superior to effect, God to Nature, or the Creator to the created.

If you find that through force of habit, so-called, you are thinking and reasoning in favor of the belief in sin, sickness and death, envy, jealousy, hate, etc., do not feel discouraged, but deny or rub out that line of thought, by

thinking, speaking and manifesting (showing forth) their opposite. Train yourself thus and you will, by persistent practice—yes, even though you may not *feel* the force of your thinking—surely conquer. Do not feel discouraged though you have tried a thousand times to practice Truth, to live the life of the Spirit, and have seemed to have failed. *All effort is success in motion.*

If old habits of thought return, keep in remembrance, through renewed effort, what manner of person you really are; what manner of Spirit you are. If your habit has been to say ill of others, to murmur at others, or complain of or pity self, change the idea and say, "My soul did not hear it or speak it," and refuse to admit its use. If we give willing place in our thought to the prejudicial word spoken by another, we have sown discord and it will bear its fruit in us. No ill can befall one who *sees* no ill. When will we learn that each and every claim, or recognition, of that which is the opposite of Truth, is a denial of its presence? Do not forget that *affirmation brings realization*, and that you are superior to time, place and circumstances.

A DAILY WORD

Monday—All violence, anger and impatience are at an end. The Spirit of Truth is love and peace and purity.

Tuesday—Concealment and deception are at an end. The Spirit is candor and transparent truth.

Wednesday—Selfishness has ceased to be. All mine are thine, and thine are mine.

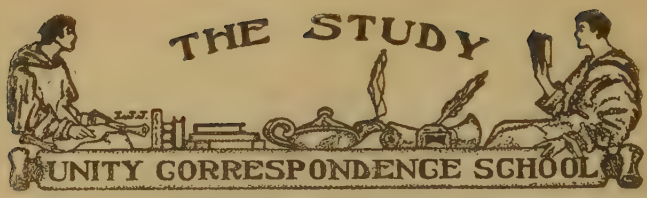
Thursday—Lust has passed away. Pure love reigns.

Friday—Evil is powerless in the presence of this all-pervading Spirit of Good.

Saturday—Now is the fulfillment of all prophecy of the reign of Good in the minds and lives of men.

Sunday—It is finished, in the name of our Lord Jesus Christ.

Kindness—a language which the dumb can speak and the deaf can understand.—*Bovee.*



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in UNITY, and students are invited to send answers.

The hearty cooperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, 917-925 Tracy Ave., Kansas City, Mo.

AGREE WITH THINE ADVERSARY QUICKLY

An adversary is an accuser; that which contends for mastery. It is that which is adverse to good, in that good is the basic principle upon which the universe is founded.

The Christ reveals to man that God is good, therefore God is supreme in man and the universe. There is really no foundation for a belief in evil. When one understands that evil is only a seeming power, and is man-made, he can readily see that man can unmake it; that is, reduce it to nothingness through refusing to nourish it with his thought forces. One either agrees or opposes the innumerable propositions that present themselves to the mind. To oppose evil would be to recognize its reality. One should not fight evil any more than he would engage in a combat with his own shadow.

Jesus Christ instructed us to agree with this adversary quickly, "while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison," and be unable to escape until you have paid the last farthing.

If we do not agree with the adversary quickly, realize its nonexistence as a reality, we continue in bondage to our false thinking and are delivered to the officer (hard experience) and kept in the prison of our own making until we have completely erased all false thoughts and established the true. So in the ultimate it is always Truth that frees us, if we are "free indeed."

One's accuser is not necessarily an enemy. It may be our best friend who has called attention to a sense of impurity, a spirit of selfishness, or some false trait of character. If we ponder every accusation in the heart, we may be surprised to find its cause concealed within us. If we are earnestly desiring to overcome evil with good, our accuser has really done us a good turn in making it possible for us to bring to light the unredeemed thought.

According to the standards of the world, it is still considered wise to mete good with good, and evil with evil,

but the law of love is the way of nonresistance which metes good for good and good for evil. It preserves the supremacy of the good always. The law, "An eye for an eye and a tooth for a tooth," comes out of the Mosaic dispensation, and similar laws may be found in the statute books of today. The premise of this law is false and all its fruits partake of its false nature. Evil is punished with evil, and the false seed is ever bringing forth "after its kind" in exact conformity to creative principles. This explains why the average criminal grows worse instead of better under punishment.

Jesus ushered in the Christ dispensation which annulled the laws of Moses, and gave in their stead a mode of action based solely upon love. He admonished, "Resist not evil." "Love your enemies; do good to them that hate you, and pray for them which despitefully use you and persecute you." Had it been impossible to fulfill this law, it would not have been given. If Jesus Christ had thought it right to use the sword for defense, he would not have rebuked Peter when he cut off the ear of the high priest's servant. He laid down a universal law when he said, "Put up again thy sword into its place; for all they that take the sword shall perish with the sword." All power was at the command of this kingly man and he could have summoned "twelve legions of angels" as protectors, had he wanted to utilize any other protection except that contained in his understanding of love. He came not to "destroy but to fulfill." He was looking to the fulfillment of the law of love.

Power flows along the lines of least resistance. Jesus understood this principle perfectly and opened himself to the inflow from God by declaring the nothingness, the emptiness of himself. "I can do nothing of myself." God is the fullness; man is the emptiness. The emptiness is established through giving—letting go: being an open channel through which the fullness can express. It was this lesson Jesus sought to teach the rich young ruler when he said, "If thou wilt be perfect, go and sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, and follow me."

The rich young ruler had inquired of Jesus what he should do to inherit eternal life. If he would be perfect, be open and receptive to divine ideas, the inflow from God, he must first empty himself—"give to the poor," the already empty, that the law of emptiness and fullness, giving and receiving, be perfectly adjusted. He was instructed by Jesus to change his center of activity from the mortal self to the Christ self. "Come, and follow me," and "thou shalt have treasure in heaven." Empty yourself of the perishable, changing riches of the world, that you may be ready to receive the divine fullness which is sure to follow, when you "seek first the kingdom of God and its riches." That which is already full cannot contain any more.

We are now discovering that this emptiness, this void, is the great attracting force, as great in the power of attraction, as is the positive in expulsive power. In this understanding we can see how the "meek shall inherit the earth;" how "the least shall become the greatest;" how "the hungry are filled;" and how "the poor are blessed." The emptiness is always filled, not because of sentiment or personal desire, but because of an infallible law founded on the attracting force always operative between the negative and positive poles of Being.

Love is the great transmuting force of the universe, and before it all that is unlike good disappears as ice melts when pierced by the rays of the shining sun. Our adversaries are reduced to nothingness by turning on this brilliant light. This is overcoming evil with good, and fulfilling the law of love.

POINTS TO BE CONSIDERED BY OVERCOMERS

If you are given to worry and anxiety, think about the fearless confidence and trust of the Spirit. This will at once relieve your mind of the thoughts that have stirred you, and the power of the Spirit will begin its work straightening out your affairs. If you are overwhelmed with material work, and the call of the outer world, stop, and concentrate in the

I Am, and say, "I am Spirit. I do not believe in matter or material conditions. I have power, because I know that all power is in Divine Mind. Divine Mind now sets my thoughts and all my affairs in Divine Order, and I rest in the confidence and peace of the kingdom within."

* * * * *

You may have a well body, but you must begin to build it with your word. Instead of laying up weak and sick words in your body, begin now to speak the word of strength and health—and keep it up. Do not look at what has been. Lot's wife tried that, and she never got beyond the past. Clear out of your mind all this rubbish about diseases, and you will find that none of them has lodgment in your body. The thought makes the body and determines the condition it lives in. Thoughts of health are living, eternal things, and they work with their irresistible power of almightiness to tone up the organism to their own high key of harmony and capability.

* * * * *

There is but one way to establish harmony in the home, and that is to establish it first in the individual. It is the law of Spirit that we must be, that which we would draw unto us. If we would draw to us love, we must be love, be loving and kind; if we would have peace and harmony in our environment, we must establish it within ourselves. Faithfully and persistently deny the appearance of that which seems to be inharmonious, and silently and faithfully affirm the omnipresent peace, love and harmony that you would see made manifest. That which we hold in consciousness will be made manifest unto us, therefore, we should not hold in consciousness anything that we would not see made manifest.

* * * * *

There is a relation between thinking and eating, and as you grow spiritually the character of your food and all that pertains to eating may have to be changed in conformity to the new order of things. If you will leave meat and all animal products out of your food, you will see a change for the better. But above all, hold your thought of mastery

and do not be controlled by appetite. Do not fear to eat. Eat with thanksgiving and bless your food.

* * * * *

If you are looking to mental science alone for help you are certain to be disappointed, for "there is no other name given under heaven amongst men whereby we must be saved" than the name of Jesus Christ. His teaching is something deeper and farther reaching than mere mental science. It is not something that works things out for us in the personal, but is a power that transforms the whole man.

Here is what the late Judge Troward said on this subject: "I have studied the subject (Mental Science) now for several years, and have a general acquaintance with the leading features of most of the systems which unfortunately occupy attention in many circles at the present time (such as Theosophy, the Tarot, the Kahala and the like) and I have no hesitation in saying that to the best of my judgment all sorts and descriptions of so-called occult study are in direct opposition to the real Life-giving Truth.

"We hear a great deal in these days about 'Initiation,' but, believe me, the more you try to become a so-called 'Initiate,' the further you will put yourself from *Living Life.* I speak after many years of careful study and consideration when I say that the Bible and its Revelation of Christ is the one thing really worth studying, and that it is a subject large enough in all conscience, embracing as it does our outward life of everyday concerns, and also the inner springs of our life and all that we can in general terms conceive of life."

Just in proportion as one yields willingly and obediently to the transforming process does he demonstrate the Truth. All that pertains to self must be put away as fast as it is revealed, and that which is of the Universal, the Christ, must take its place.

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Be still and witness the salvation of the Lord. You doubtless fully know that this stillness in the place of the Most High is not mental torpor, but a quiet intensity that neither affirms nor denies in words, but holds itself in an

equipose of spiritual security. You have done your part when your true word has gone forth. Now rest at the center, and say, "It is well; thy work is sure; I am satisfied." Do not argue with anyone, nor discuss the matters which you have submitted to the Spirit; simply say, "All is well; it is finished."

* * * * *

Every man who accomplishes things, sees first in his mind what he wishes to work out. He puts away all doubt. It makes no difference how small or how large the thing you are doing may be, if you have an unlimited confidence in your ability to do that thing, you will do it. Nothing can in any way impede or defeat you. Faith is the highest expression of believing or confidence. It is that something in man which says, "I believe in the possibilities of things that I cannot see." I believe in the possibility of the Divine Mind doing in this age, right now, everything that was ever accomplished in any age. Believing in that and holding to it, putting out all doubts, and whatever suggests failure, the thoughts of faith begin to accumulate Substance, and fulfillment follows.

* * * * *

In order to realize Truth and to demonstrate it, you must live it. If anyone appears careless, simply deny it and affirm order and harmony. Allow nothing in the external to disturb your poise and dominion. That is the way of love. When you refuse to see negative things, they will disappear, and you will be surprised to see how you will change. Your mind, body and affairs are the expression of your thoughts, so if you are not happy, change your mental habits. This may not seem practical to you at first, but if you will faithfully practice the golden rule, and send only thoughts of love to everyone, you will witness the practical side. You can cultivate the habit of seeing the good, the true, the bright side of every topic of conversation, and when with your friends, you can bring these out, thus keeping yourself positive and poised, and at the same time sowing the seed of Truth in the minds of others.

The "leading of the Spirit" is not something mysterious. When you open your mind to the Wisdom of God in the Silence, you should claim in faith that you have received, and trust that the Spirit does guide you. "Christ is made unto us Wisdom," and the more you affirm that Christ is your wisdom, the more you will realize the order and harmony that results from the directing power of Divine Wisdom. But do not be surprised and disappointed if everything does not work out according to your old ideas. The All-Seeing Mind should not be judged by the dim and short vision of the mortal. What may at first seem to you failure may prove to be a clearing away of rubbish that will open the way in mind to a larger life.

* * * * *

Jesus showed by his life and teachings that it is the will of God for men to be well. A clear understanding of this is necessary to demonstrate health. Where there is a belief that God wills sickness and suffering, his love and power are closed out of consciousness. Spiritual healing depends upon faith, and there cannot be faith while the mind is holding thoughts directly opposed to the possibility of healing. It is therefore very necessary to dwell much on the love and power of God, that a steady, unwavering faith may be established.

ANSWERS TO QUESTIONS

How is the subconscious realm of mind redeemed?

The subconscious realm of mind is that realm which contains all past thinking. First, we think consciously and these thoughts become subconscious, carrying on their work of building up or tearing down, according to the character of the thought. The subconscious cannot take the initiative, but depends on the conscious mind for direction. When one is quickened of the Spirit, true thoughts are set into operation and the subconscious states of error are broken up and dissolved. In daily silence and communion with God, thoughts of the subconscious come into the conscious realm of mind to be forgiven and redeemed. Flesh heridity is denied and

inheritance from God affirmed, which enables man to consciously draw divine ideas from the One Mind. These ideas are established in consciousness and the whole mentality is at-one with Christ, the Divine Man Idea.

What is the meaning of "To him who hath been given much, much is required of him"?

All wisdom is implanted in us by Divine Intelligence, which is another name for God. In the degree that we awaken to the consciousness of our inherent wisdom, in that degree we are responsible to the Father and are required to render unto him the fruitage of our wisdom. Each one of us unfolds according to understanding and realization. Whether our understanding be little or great, we must measure up or demonstrate that which has been given us. If much, "much is required" of us.

What do we mean when we speak of the "unreality of matter"? How does this differ from the general understanding of the term?

By "unreality of matter" we mean that there is no absence anywhere of Life and intelligence; since God is Omnipresent, there is no room for anything unlike God.

The general understanding of the term "unreality of matter," is that it is not real, since that which is real is eternal. This would imply that matter is; that it does exist, and is something to be ignored. Matter is man's limited concept of substance. When man is quickened of the Spirit he knows Spirit to be all, in all, and gives all substance of thought to the reality. Darkness of ignorance is swallowed up in the light of wisdom, and the idea of "matter" is lost along with other delusions of sense.

What is the meaning of taking the "name of God in vain"?

God's name is perfection—hallowed. Hallowed means holy; whole. God is everywhere present. When we think of God's presence being anything beside that which is

perfect and whole, we take in vain his name, "and God will not hold him guiltless that taketh his name in vain." As long as man believes God to be the author of suffering, or that it is God's will that he be sick or afflicted, or the many false assumptions of the character of God, he must reap the penalty of his false thinking. God will not "hold man guiltless" until he has lifted himself to a consciousness of good, for God has no cognizance of anything unlike himself.

Give the spiritual significance of the following words: Reality, forgiveness, righteousness.

By "reality" is meant that which is abiding, eternal and unchangeable. The same "yesterday, today and forever;" having its foundation in creative principle. The principle of mathematics and music are reality, because not subject to change; they contain within themselves perfect harmony. A wrong application of their principles may produce discord, but the principle itself is not disturbed. God is the one harmonious principle underlying all being, and the one reality out of which all that is eternal comes.

Forgiveness is a process of giving for the false, the true; erasing sin and error from the mind and body. It is closely related to repentance. Repentance is a change of mind; turning from a belief in sin to a belief in God and righteousness. Sin is forgiven when one ceases to sin, and true forgiveness is only established through renewing the mind and body with thoughts and words of truth.

Righteousness is a state of harmony established in consciousness through the right use of God-given attributes of being, and leads to eternal life. Truth working in consciousness brings forth the perfect salvation of the whole man, spirit, soul and body, and righteousness (right relation) is expressed in all his affairs.

What does the "Body of Christ" signify?

The "Body of Christ" has a three-fold significance. First, its application to the body of Jesus Christ. Jesus in

Matt. 26:26 likened the bread he had blessed unto his body and the wine unto his blood. Out of this incident came the symbolic rite of the Lord's Supper. All symbols are useful to the extent that they point man to the realities for which they stand. When this reality is discerned the symbols are understood. Jesus was continually dwelling in the consciousness of being the very *substance* and *life* of God. "He who hath seen me hath seen the Father." Through the conscious realization of his oneness with God, his body had become a "body of life"—spiritual substance; his blood, the life of God. This is the body and blood he gave as a "ransom for many;" the understanding that the Christ body comes not by the grave, but through daily realizations of the omnipresence of substance and life and our union with it.

Second, the "Body of Christ" refers to man's spiritual body. "Let Christ be formed in you." When we appropriate words of truth, "eat them," so to speak, we partake of the substance and life of Spirit and are building the Christ body. This is partaking of the body and blood of Jesus Christ, the true sacrament which vitalizes the body through renewing the mind. Every student of Truth is building the "Christ body" when he constantly abides in the Christ mind through daily meditating upon words of truth.

Third, the "Body of Christ" applies to that universal body of people who find a perfect unity in spirit, free from all limitations and authority of creed. This body is free from the bondage of the letter and subject only to the Spirit of Truth. Christ is the head of this body, and its members are joined through a recognition of this universal spirit. This "Body of Christ" is sometimes referred to as the "Church of Christ." This latter term is more commonly misunderstood in that many sects call themselves the Church of Christ, each believing they are the chosen of God. God is not partial and does not choose. Man exercises that privilege and if he chooses to conform himself to the "law of the Spirit of life in Christ Jesus," he becomes a member of the Church of Christ and is recognized by the Father.

There is unity only in Spirit, and "God is Spirit." All personal opinions upon which creeds are established disappear before the spiritual understanding that the only real unity is the Body of Christ, his church. All who measure up to the Christ standard, forsaking everything pertaining to the personal, limited self, bringing forth the unlimited fruits of the Spirit, are members of the one body, and that the "Body of Christ." Through this body is to come "the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

"THY SPEECH BEWRAYETH THEE"

(Matthew 26:73)

Oh, that my tongue might so possess
The accent of His tenderness
That every word I breathed should bless.

For those who mourn, a word of cheer;
A word of hope for those who fear;
And love to all men, far or near.

Oh, that it might be said of me,
"Surely thy speech bewrayeth thee
As friend of Christ of Galilee."

—*Thomas R. Robinson, in S. S. Times.*

It is "life in this world" that is to be hated. For life in this world implies conformity to this world. It may not mean pursuing worldly pleasures, or mixing with worldly sets; but a subtler thing than that—a silent deference to worldly opinion; an almost unconscious lowering of religious tone to the level of the worldly-religious world around; a subdued resistance to the soul's delicate promptings to greater consecration, out of deference to "breadth" or fear of ridicule. These, and such things, are what Christ tells us we must hate. For these things are of the very essence of worldliness. "If any man love the world," even in this sense, "the love of the Father is not in him."—*Drummond.*

SUNDAY LESSONS

SUNDAY, AUGUST 20

THE USE OF THE SABBATH.—Mark 2:23-28; 3:1-6.

23. And it came to pass, that he was going on the sabbath day through the grainfields; and his disciples began, as they went, to pluck the ears.

24. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25. And he said unto them, Did ye never read what David did, when he had need, and was hungry, he, and they that were with him?

26. How he entered into the house of God when Abiathar was high priest, and ate the showbread, which it is not lawful to eat save for the priests, and gave also to them that were with him?

27. And he said unto them, The sabbath was made for man and not man for the sabbath:

28. So that the Son of man is lord even of the sabbath.

1. And he entered again into the synagogue; and there was a man there who had his hand withered.

2. And they watched him, whether he would heal him on the sabbath day: that they might accuse him.

3. And he saith unto the man that had his hand withered, Stand forth.

4. And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace.

5. And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth; and his hand was restored.

6. And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

SILENT PRAYER: *When I rest in the consciousness of Thy omnipresence I am observing the sabbath day.*

The observance of every seventh day as a day of rest, or Sabbath, has its source deep in the constitution of things. Among nearly all peoples similar rest-days have been instituted, and history proves that Moses was not the originator of the system. The observance of a weekly rest-day is now

very widely held to prove a natural basis in the needs of man. The persistency with which such an institution has been maintained for many ages among Jews, Christians, Mohammedans, and some of the so-called pagan nations, amply supports this view. It has been found by experience that one day in seven is the right proportion. During the French Revolution, when the *decade* was substituted for the *week*, and each tenth day devoted to rest, it was found insufficient. Moses borrowed the usage from the Babylonian civilization, as recently discovered cuneiform tablets record the observance of a seventh day of holy rest.

"And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and hallowed it." This quotation from Genesis presents in concise words a law that pervades the universe. The rock-ribbed earth beneath our feet bears record of six great creative periods, with a seventh in process. Seven movements of the creative law are found at the foundation of the world about us. The seven colors of the spectrum, the seven notes of music, the seven senses of man (two not yet universally used), all point to these degrees, or days, of action and rest.

When man in his wisdom unites his thought with Divine Mind, as did Jesus, he has power to use the same creative law that God uses in bringing forth the universe. The seven elements of the body are found everywhere, and through understanding that they are not fixed, material things, but forms of thoughts, man gains entrance to a realm where he can speak words that will arrest the attention of those elements, and they will obey him according to his power. When you have gained the power to still the stormy, undisciplined thoughts in your own mind, you can speak to the winds and they will obey you. When you have arrested the scorching currents of anger that burn up your body-cells, you can stop the fire in a burning building. When you have ceased to drop into the weak, watery mental states called discouragement, despondency and fear, you

can command the waves and walk upon the waters, as did Jesus.

But before man can rise into his natural dominion he must understand and realize that God's whole plan of creation is to bring forth the *perfect man.* This means that man is the supreme thing in creation and that all laws are for his convenience. The universal tendency of great men to manifest this inherent excellency proves that it is natural. Most of them miss the mark by seeking to dominate other men and nations before they have mastered themselves.

When men set up a law and make its observance burdensome, they are slaves of their own creations. The Jews had become burdened with the observance of the letter of the Sabbath commandment, and had a multitude of ridiculous prohibitions and external formalities, from which Jesus sought to rescue them by his example of bold freedom and disregard of man-made laws.

The Sabbath was instituted for man, not man for the Sabbath. It is lawful to do good on the Sabbath, whether it be preaching in a pulpit, healing the sick, or in any way saving men from ignorance and its results. Luther said, "Keep it holy for its use's sake both to body and soul. But if anywhere the day is made holy for the mere day's sake, if anywhere any one sets up its observance upon a Jewish foundation, then I order you to work on it, to ride on it, to dance on it, to feast on it, to do anything that shall reprove this encroachment on the Christian spirit and liberty."

Sunday, August 27

CONSCIOUS RECOGNITION OF SUBCONSCIOUS FACULTIES.—Mark 3:7-19; Matt. 5:13-16.

7. And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed; and from Judæa,

8. And from Jerusalem, and from Idumæa, and beyond the Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him.

9. And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him:

10. For he had healed many: insomuch that as many as had plagues pressed upon him that they might touch him.

11. And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God.

12. And he charged them much that they should not make him known.

13. And he goeth up into the mountain, and calleth unto him whom he himself would; and they went unto him.

14. And he appointed twelve, that they might be with him, and that he might send them forth to preach,

15. And to have authority to cast out demons:

16. And Simon he surnamed Peter;

17. And James the son of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder:

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James, the son of Alphæus, and Thaddæus and Simon the Cananæan,

19. And Judas Iscariot, who also betrayed him.

13. Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.

14. Ye are the light of the world. A city set on a hill cannot be hid.

15. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.

16. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

SILENT PRAYER: *All the thoughts of mind and body are now made obedient to Thy law.*

The disciples of Jesus represent, in mind analysis, the faculties. After one has been illuminated by Truth the desire is to express it; to go forth in its ministry. This does not necessarily imply that all secular employment should be abandoned, but that the mind should make the dissemination of Truth the most important object of life. The various faculties of the mind have been occupied almost wholly in secular ways, now they are to be turned to spiritual ways.

Most of the disciples of Jesus are represented as fishermen, which implies the striving to catch living ideas (fish) in the waters (thoughts) of this mortal world. The *I Am*, Jesus, now sees the futility of this struggle with temporal things and sets his energies at work upon things eternal. The scattered faculties are drawn together and brought to a recognition of the Master, *I Am*.

The mind in its unregenerate state is without discipline. It follows the law of least resistance and a great spiritual energy frequently finds outlet through some human weakness, and those who should be giants are pigmies in the world. But all this is changed when Truth is revealed to *I Am.* Man comes forth from the wilderness of mortality and takes up the work of life with understanding.

Material things are temporary; spiritual things are eternal. When the mind of man is focused on materiality, its objects and aims, the faculties are not developed along permanent lines. Each faculty must be developed by use in order to fulfill the Divine-Man Idea. But supposing faith (Peter) is allowed to continue concentrating his energy upon the limited ideas of mortality, would he ever become more than a common fisherman? In other words, if your faith is never exercised upon a higher ideal than mortal man manifests, will it ever become spiritually strong?

Truth reveals to us that every faculty must be used to spiritual ends in order to fulfill the Law of Being. None of the faculties are to be despised or condemned, but used aright. Acquisitiveness (Judas Iscariot) is a good faculty, but turned to things material it becomes a great hindrance to soul development. Exercised in its native realm, the free essences of Being, it draws to us the supplies of the universe and through it we enter into permanent possessions.

Andrew is the *strength* of the inner man, and Simon Peter is the *believing*, or faith, capacity of the mind. When strength finds faith, and they are brothers consciously in the mind, a bond of unity is established that carries one through the most adverse experiences.

Peter is the impetuous, fiery enthusiasm of the soul, which finds a balance-wheel in Andrew, the sturdy strength and endurance of the integrity within.

Faith is the central faculty in the consciousness of a master. Jesus said that upon it he would build his church, *ecclesia*, an aggregation of spiritual ideas. He stated a law of mind action that we use every hour. "Whatsoever thou

shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." "The kingdom of heaven is within you," and these "keys" given to man by the Christ are *affirmation* and *denial.* What we affirm in the outer or earthly binds the within or heavenly, and what we deny in the outer relieves the inner. All spiritual healers use this law and through it get their most striking demonstrations. Strictures and torpid conditions in the body are the result of binding thoughts in the outer planes of mentality, and all flabby, watery, loose conditions in the body are the reflections of negative "I can't" words and thoughts in the mind. Anxious, tense, affirmative thoughts bind the inner avenues of vital action, and they cry out in headache and neuralgic pains. Let go! relax the tension, and equilibrium is soon restored. This is mind healing.

SUNDAY, SEPTEMBER 3

THE BEATITUDES.—Matt. 5:1-12.

1. And seeing the multitudes, he went up into the mountains: and when he had sat down, his disciples came unto him:

2. And he opened his mouth and taught them, saying,

3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4. Blessed are they that mourn: for they shall be comforted.

5. Blessed are the meek: for they shall inherit the earth.

6. Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7. Blessed are the merciful: for they shall obtain mercy.

8. Blessed are the pure in heart: for they shall see God.

9. Blessed are the peacemakers: for they shall be called sons of God.

10. Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.

12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

SILENT PRAYER: *"Blessed are the pure in heart: for they shall see God."*—Matt. 5:8.

"He went up into the mountain" means that the *I Am* ascends into the higher regions of consciousness.

"He opened his mouth and taught them." The *I Am* becomes the open door through which spiritual truths are reflected into the common thoughts.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

Let those who think they have great spiritual acquirements give them up, become poor in spiritual pride, then the real kingdom with all its enduring riches shall be theirs.

"Blessed are they that mourn: for they shall be comforted."

Those who cry and yearn for the Spirit shall receive its consolation.

"Blessed are the meek: for they shall inherit the earth."

Thoughts receptive to spiritual realities, though unseen, take hold of that invisible *substance*, "of which worlds have been framed by the word of God," and it becomes theirs—they possess it.

"Blessed are they that hunger and thirst after righteousness: for they shall be filled."

The sincere desire to do right—the longing for the pure, the just, the true, shall meet with fulfillment.

"Blessed are the merciful: for they shall obtain mercy."

Charity begets charity; love begets love. Forgive yourself, everybody, and the consciousness that there is "no condemnation in Christ Jesus" shall be yours.

> "The quality of mercy is not strained;
> It droppeth as the gentle rain from heaven
> Upon the place beneath it; it is twice bless'd;
> It blesseth him that gives, and him that takes."

"Blessed are the pure in heart: for they shall see God."

God is love, and they that love without the adulteration of selfishness, or the lust of sense, come into the very presence of the Good—they actually see God.

"Blessed are the peacemakers: for they shall be called sons of God."

The ability to say "Peace!" to the turbulent waves of thought, and have them obey, entitles man to the sonship of the Most High.

"Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven."

They who have withstood and overcome in Truth's righteous way the persecutions of sense thought shall have harmony within—the kingdom of heaven.

"Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you."

When the shafts of ridicule and censure come thick and fast because of your steadfastness to Principle, ward them off by words and thoughts of rejoicing, because it is the evidence of the *power* of your thought and word. You are developing the Kingdom of Power within, which is the acme of all spiritual attainment. Do not resent the stirred up thoughts, but in the dominion of your own harmony quietly be glad.

SUNDAY, SEPTEMBER 10

POVERTY AND RICHES.—Luke 16:19-31.

19. Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day:

20. And a certain beggar named Lazarus was laid at his gate, full of sores,

21. And desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores.

22. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried.

23. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.

25. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish.

26. And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us.

27. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house;

28. For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29. But Abraham saith, They have Moses and the prophets; let them hear them.

30. And he said, Nay, father Abraham: but if one go to them from the dead, they will repent.

31. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

SILENT PRAYER: *I am wise in the use of Thy law and my riches are spiritual.*

Jesus again illustrates with a story two attitudes of mind, as in the lesson of the Prodigal Son. In that lesson the religious side of the man stays at home in uneventful serenity; while the sense side takes the substance from the Father and wastes it in dissipation, and then repents. In this lesson the sense side hoards the substance of the Father and uses it for continuous selfish sensual gratification, without repentance or change of heart toward God. He was "rich," was "clothed in purple and fine linen and fared sumptuously every day." This refers especially to the selfish gratification of the appetites and prides of the material man.

This one's religious side was a "beggar named Lazarus, which was laid at his gate full of sores." Lazarus means "God helps," and refers to that part of the consciousness which is helped by the good, though apparently utterly neglected by the man himself.

We all have our God side, but in certain earthly life experiences we cultivate the material until the spiritual part is starved at our gate, its vitality depleted ("full of sores"), its sustenance of good thoughts limited to the refuse of the mind ("crumbs that fell from the table"), and the purification of its starving body left to the forces of nature, without recognition or assistance on our part ("even the dogs came and licked his sores").

But the scene changes, and we are shown the relations of these two after the dissolution of the material body in which they both lived. It will be observed that the sense side has been in possession of that body and has been having its "good things," while the soul side was merely "laid at his gate"—that is, on the outside.

"And it came to pass that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried; and in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Hades is Greek and means "not to see," or as one good translator gives it, "The invisible land, the realm of the dead, including both Elysium and Paradise for the good, and Tartarus, Gehenna and hell for the wicked." The fact is that people who go through that change called death do not go anywhere, if location is meant. They simply change their relation to dominant ideas. When man is in the body there is a unity of sense and soul, spiritual and material ideas. When these two sides of the equation of Being are equal there will be no dissolution of body. This is the secret of overcoming death which Jesus revealed to this race. When death of body takes place there is a separation of soul and sense, the higher and the lower. Soul is carried by its pure thoughts (angels) into "Abraham's bosom."

Abraham means "the father of a multitude," and refers to that state of consciousness which seeks God through faith without understanding. It believes in a multitude of souls instead of *One*. Abraham's faith was counted for righteousness, Paul says. Jesus had *both* faith and understanding, but the Jews would not receive him, insisting that their father Abraham was sufficient.

It has been erroneously inferred that Lazarus was taken immediately into heaven, but there is no such statement in the Scripture. He was simply enjoying a rest in that state where good thoughts gravitate after soul and body separate. The soul has ideal possession of those "good things" longed for while in the body. The sense

side ("rich man") had lost its avenue of expression—its belief in the flesh body—and lust for mere animal gratification is burning itself up in unsatisfied longing. It wants Lazarus to be made a messenger to its "five brethren," which are the five material avenues of sense expression, "lest they also come into this place of torment," which means that the body itself retains a shadowy existence in the earth plane, though it appears to dissolve. But Abraham refuses this request for the mind of the body, because these problems must be worked out when the factors that make up the man are again united under the Great Law of Unity. "They have Moses [natural law] and the prophets [divine law], let them hear them."

Sunday, September 17

THE LAW OF LOVE.—Luke 10:25-37.

25. And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life?

26. And he said unto him, What is written in the law? how readest thou?

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

28. And he said unto him, Thou hast answered right: this do, and thou shalt live.

29. But he, desiring to justify himself, said unto Jesus, And who is my neighbor?

30. Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead.

31. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side.

32. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion,

34. And came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.

36. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?

37. And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

SILENT PRAYER: *Thy compassionate, all forgiving love fills my heart and I am at peace.*

The central idea of this lesson is "And who is my neighbor?" Jesus illustrates by the story of the waylaid traveler and the good Samaritan. Our neighbor is here shown to be farther removed than the one who lives next door, or those in whom we are personally interested.

The object of love to God and to our neighbor is the attainment of eternal life, according to this teaching of the Jewish scripture, and sanctioned by Jesus. We may love God with all our "heart, soul and strength" and yet miss eternal life. The metaphysical interpretation is that we may get very close to God in spirit, but we must see the *life* of God manifest in externals also, before we shall compass the fullness of Being, and come into its completeness in consciousness. Religion easily falls into forms and thus loses its vitality—its life-giving quality. The early Christians had all the powers of the Spirit, and they performed miracles. But rites and ceremonies came with organizations and church buildings, and spiritual power gradually waned. This is the history of every religious organization. The founder is inspired and fires his disciples for a time. Then comes a period of temporal prosperity—and spiritual decadence.

The formalist overlooks the essence of things—he lacks compassion or love. When life lies bleeding, the priest and Levite pass by on the other side, but the quick sympathy of the unconventional Samaritan is aroused and he does the right thing from inner impulse.

To lay hold of eternal life we must bind up its wounds wherever we find them, and we will find them wherever life flows, whether in man or beast.

God is life, and wherever the pulse of life beats there God is. Man cannot give nor take life, but so long as he

thinks he can slay the living, and proceeds to do so in man and beast, he will be at enmity with life. Those who would lay hold on "eternal life" must seek in every way to preserve the forms in which it manifests. The wounds of life are thus bound up.

We all have life, and it is God's *eternal life*, but it does not become ours in reality until we consciously realize it. The one who enters into eternal life, as did Jesus, must lay hold on that life omnipresent and make it one with his body. This is the secret of "inheriting eternal life."

So long as man continues to lose his body through death he will be in doubt as to the reality of eternal life. Eternal life means to be eternally conscious of life in its fullness. The very fact that man allows the idea to enter his mind that life can go out of his body, shows that he is not in the consciousness of eternal life. He may in theory see that life is omnipresent, and reason to himself that he cannot therefore get outside of life, yet the appearance is that he lets its slip away from him. That little idea that life can even temporarily slip away will keep man out of the consciousness of *eternal life*.

The remedy is: Lay hold on eternal life like the unconventional Samaritan. Have compassion upon the life in the bodies of every living creature, and especially in your own body. Declare life perpetually abiding in the organism. Bind up some of the wounds through which you are dissipating the life of your organism. Robbers are at work upon your body every day. They are the lusts of passion and appetite. Drive them off and bind up the wounds. Put it in the inn of your pure thought and pay the price through "overcoming."

Blessed are the happiness makers! Blessed are they that remove friction, that make the courses of life smooth, and the intercourse of men gentle.—*Henry Ward Beecher.*

Don't hang a dismal picture on the wall and don't daub with sables and glooms in your conversation.—*Emerson.*

Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

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August 20 to September 20, 1916
Held daily at 9 p. m.

My health cometh from the Lord, and I trust him to make me whole and well.

PROSPERITY THOUGHT

August 20 to September 20, 1916
Held daily at 12 m.

My wealth cometh from the Lord, and I trust him for my prosperity.

THE RELATION OF RACE AND INDIVIDUAL DEVELOPMENT

EDNA L. CARTER

THE gospel of Jesus Christ takes on a new meaning when it is read with eyes open to see how persistently he taught the coming here in the earth of a new kingdom. The burden of his preaching was the necessity of preparation for citizenship. He promised to come again when the time was ripe for the setting up of the kingdom and rule and reign in righteousness. This promise, which should have been the inspiration of the church throughout the centuries, has been lost sight of and in its place has been substituted a false hope of heaven after death. Instead of preparing for his coming and his kingdom, his followers have given themselves up to the affairs of this world and centered their expectations on a salvation, vainly supposed to come by dying.

Now, in the Divine Order, which is everywhere manifest whether it is recognized or not, the fullness of time has been reached for the King's return and the establishment of his kingdom. A "little flock" of watching, consecrated believers are awake and they see the signs of the presence of their Lord. He has been with his people always as he promised, but in these last days there is to be a perfect revelation of his Presence and Power in the glory of his kingdom. This is his "second coming," or appearance, or revelation of himself to the world. The joy of the watching ones is unspeakably great, as they see on every hand the evidences of his presence and feel his life and power within them. They are the wise virgins who not only look for the bridegroom, but have prepared themselves with the oil of life and light by appropriating in prayer and spiritual meditation and communion the Divine Life and Substance, the body and blood of their Lord.

From the study of the work of race redemption as

Jesus taught it, regardless of the traditions of men, we must conclude that Christianity means a new governmental and social order based on Love and Justice. We hear much in these days about "spreading the gospel." Gospel means good news, and the good news which we are to spread is the gospel of the kingdom. It is the duty of the Lord's people and their joy to tell that a glorious time of redemption and restoration for all and for the earth itself is at hand.

One evidence of the Presence of the Lord in Kingdom Power is the fact that everywhere men are getting the Kingdom idea. They place their own interpretation upon it according to the degree of their understanding and development, and so we have Socialism and a host of kindred doctrines, showing that men have seen the great light of Universal Brotherhood which the Christ is impressing upon the race and are struggling to express it. But they are trying to do the work themselves, not recognizing the Christ and not understanding that the kingdom is complete and perfect, ready as a bride adorned for the bridegroom, to come down into the race consciousness and establish with it a perfect union, thus bringing in everlasting righteousness. The kingdom is eternal, but its coming into manifestation in the earth, the people and their affairs, is a process that takes place under Law and must be worked out in Divine Order.

Preparation for the kingdom means the opening of the individual consciousness to the influx of Divine Life, Love, Wisdom and Power, and unification of these qualities in mind and body. This produces a transformation and the individual becomes a new creature, no longer seeking the interests of self, but of the race as a whole. The enlargement of his consciousness from personal to universal fits him for citizenship in the kingdom where the universal good is established and selfishness no longer blights.

The coming of the kingdom in individual consciousness makes a change in body also, so that those who go through the redemptive process that follows the descent of the Spirit are made new in body as well as in mind. They have new life and health and vigor and strength. Thus is made a

new race of immortal, incorruptible men and women who shall dwell forever in the life and glory of the Lord.

There is a mortal tendency to receive the gospel of the kingdom and try to work it out for personal benefit. Many are the disappointed ones who see the Law of health and supply and who try to use it in carrying on the natural personal life and its affairs. They cry that they are not healed and not prospered, forgetting that Jesus said, "Seek ye first the *kingdom.*" They receive the good news of the kingdom, but not the kingdom. The religion of Jesus Christ is far more than a philosophy of life. It is life itself. It is not a question of bread and butter, of curing or of giving physical comfort of any kind. All this is secondary and follows as a natural result the quickening of mind and heart to that great love in which sight of self is lost. In the Christ awakening God is loved supremely, and the brotherhood of man is so recognized that there is no longer any thought of personal gain.

"No man liveth unto himself" and no man can live, much less truly and permanently prosper, if he refuses to give himself to the consideration of the welfare of the race as it is to be demonstrated in the kingdom. As well try to bind an artery in a limb, breaking connection with the life-flow in the body and expect a sound and healthy limb, as to disregard the great truth of race redemption which the kingdom of Christ sets forth. It is possible for one to be spiritually selfish, so absorbed in his own development that he becomes blind to the manifestations of the Spirit in the experiences of the race. Evidences of the Spirit's work are on every hand. Few, as yet, understand that the great upheaval in the world is the power of the Spirit cleansing and reconstructing preparatory to the new civilization. The nations blame each other for the overthrow of their selfishness. They are struggling and fighting to maintain the old order of things, their traditions, their institutions, their governments, but nothing born of mortal thought, or built on sands of selfishness can stand in this great day when the kingdom of God is pushing into manifestation as the living seed push-

ing through the soil to its perfect expression. Jesus planted the seed-Idea of the kingdom in the race thought two thousand years ago and that idea has been growing and spreading, although for long it was apparently hidden and lost in human ignorance. Now is its day and it is filling the earth with its fruit—bitter fruit it seems to those who have not learned to love the peaceable fruits of righteousness.

The cry, "Peace, peace," is abroad when there is no peace and no possibility of peace until the Christ kingdom is acknowledged as the one and only Power. Reformers are busy offering this solution and that. Every imaginable political and social scheme is put forward as a remedy for humanity's pain and travail, but they are of no avail. The race must travail until the new civilization is born, and they are physicians of no value who try to delay or prevent the birth. A large class of reformers feel it a duty to call the race back into bondage, but the shackles of self-interest have been broken and men and women are aroused to a new sense of freedom which they do not yet understand but feel they have a right to express. The selfishness of home and family and country has had its day and can no longer bind people to false standards of duty, and hinder their coming into universal love and relationships.

While some are trying to force the race back into its bondage, others have really discerned that a new day of freedom has come and they are trying to help the best they can; but in time they will have to admit that all their intellectual efforts have fallen short and they too will be ready to accept the kingdom as the Lord's way of salvation.

It is ideas that move the world. Jesus did not try to perpetuate his words by any of the means which the intellect might suggest as advisable. He sowed the seed-Idea and trusted the Divine Order of the Universal Mind for the fruitage. Sincere lovers of their fellow-men need to realize this and busy themselves in sowing broadcast the truth of the kingdom rather than to limit and burden themselves with cumbersome material methods of popular "charitable" work. The world does not need charity; it needs love and justice—

first of all, a mighty faith in Divine Love and Justice. Such a faith will give the mind of man power to lay hold of and bring these eternal verities into expression, not only in individual lives but in the race. It is the vital touch of God's Spirit in the souls and bodies of men, making an entirely new race of people, that gives the religion of Jesus Christ its distinctive character. Jesus showed that we must learn to live from within in obedience to the law of Being as naturally as the lily lives and grows in its law. So in this great day of reckoning and restitution the race is being stripped of all its conventional and artificial modes of living and is being brought face to face with certain fundamental facts of existence which it no longer dares to ignore. The countries of the Old Word have experienced this in great sorrow. This land still has opportunity in its prosperity to turn to the Lord in a new life of consecration and growth in Spirit, but it is not heeding the call away from materiality to Truth. Mortal thought is the same wherever found; it will not give up its self-sufficiency until brought to judgment by the Spirit.

Again and again the message of the kingdom needs to be told, line upon line, here a little and there a little, until the light shines in all the dark places of the earth with its life and cheer. So many persons are finding that they cannot make their lives fit into the old way. Nothing seems to go right and they get discouraged trying to make harmony. When they awake to the fact that the reason of their failure is the passing away of the old order and set about trying to conform to the new order, they will find joy in seeing how wonderfully all things will harmonize. Success will attend just in accord with the degree of faith and understanding which is brought to bear. The mere fact of recognizing the new goes a long way in loosening the bondage of the old.

An effect of a living faith in the coming of the Christ kingdom is a spirit of consecration, and consecration is one of the essentials of spiritual growth. When the kingdom is believed in as a reality, mind and heart become unified in an earnest desire to know more about it and to make the neces-

sary preparation for its coming. The temporary things that belong to the age that is passing are seen as vanities—shadows. They have in them no life and substance, and it is folly and madness to pursue them when the realities of Spirit are ever present, waiting to be known and used.

Consecration is not a giving up of time and thought to a personal God; it is the divine and holy devotion to the One in whom we live, move and have our being; it is such a recognition of the allness of God and of man's relation to him that every faculty gladly responds to the Joy of his Presence and the quickening of his life and intelligence and love and strength and power; it is glad readiness to do his will and fulfill the law of Being; it is recognition of the relation existing between man and man, and man and the universe, and a loving and hearty compliance with the law and order of these relations; it is seeing God always, everywhere and rejoicing in his all-sustaining and all-providing love.

The spirit of consecration is the same in every heart, but the steps taken in working out of the entanglements of materiality into the Christ kingdom differ as individuals differ. Each must fulfill his consecration in his own way. It is a matter between him and his Lord.

Overcomers are striving and struggling to get away from self. The easier way is to keep the mind fixed on God, on the wonders of Being as expressed in the Father and in the Son, our spiritual consciousness, and on the marvels of the universe. In this way the soul is lifted out of the narrowness of self-interest and takes its place in the Divine Order of Being. The universe should not be studied as external; its place is in the One Mind and only in that mind can the relation of God, man and the universe be understood. Jesus Christ came to restore man to this understanding and to bring that understanding so completely into expression that a redeemed people and a redeemed earth should be made manifest to the glory of the Lord and the joy of his people forever.

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Headquarters, Kansas City, in their ten a. m. Silence, from August 14th to Steptember 16th.

August 14th to August 31st—Matt. 7:7-8: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

August 31st to September 16th—John 3:13: "And no one hath ascended into heaven, but he that descended out of heaven, even the Son of man, who is in heaven."

EXTRACTS FROM LETTERS

WRITTEN TO TRUTH STUDENTS BY THE SOCIETY OF SILENT UNITY

You are not different from other people. All have the same desires to contend with that you have. They belong to the "old man" and can be overcome. We know this because to a very great extent we have overcome them in ourselves.

Everyone in his overcoming life comes to a place where he has to meet and rise above the man of sense with the fleshly desires.

We are in no way "disgusted" with you, but would like very much to help you. This we cannot do unless you are willing to be helped and will faithfully cooperate with us in the way we ask. As long as you hold to the thought that you cannot, or do not wish to rid yourself of lust, we cannot do it for you.

The first thing in overcoming is a desire to overcome; then you must know that all things are possible to the God within you. You also need to know that "love" and "sex lust" are (in truth) in no way connected. The most affec-

tionate natures are almost always the freest from fleshly desires such as you mention. The affections of the flesh do not enter at all into the Love of God.

When you have become willing to be made free and whole in mind and body, and lay hold of the Truth, affirming and meditating upon it until you establish it in your consciousness, the way will be opened up for you to have the right kind of a companion and home. It will come about on a much higher plane, and you will see the hand of God in the breaking up of the seeming love between you and the man you have told us about. You will then rejoice greatly and give thanks.

God needs you to manifest his purity and Truth, and your soul's cry is for God—the one and only source of true satisfaction. If this were not so you would not write to us. We are declaring the Christ purity for you. Keep words like these in mind much during the day, and go to sleep at night repeating them:

"Christ within me is purity. I am no longer under any law of mortal thought. The law of the Spirit of Life in Christ Jesus makes me free. I am established in the fearless, pure Mind of Christ. I am satisfied with Spirit."

Think much about your body as the temple of the living God, and declare that his worship is now set up in every part of your organism; that the organs which have been instruments of unrighteousness under the old thought, are now in Jesus Christ redeemed, and have become instruments of righteousness. Take possession of every part of your body, in the name of the Lord. Fill your whole being with thoughts of purity; affirm your desire for purity, and your love for it, and insist that you are now pure, for you are. In your real, true self you are not now, and never were, anything else but purity.

Keep up this line of thought until you get your body and mind trained to manifest the Truth of your spoken Word. We shall be faithful in declaring your freedom for you.

The Word of God in you is quick and powerful.

May you realize that this is true, and feel its power quickening you to a new consciousness of abundant life, a new satisfaction in Spirit, and a new sense of the joyous freedom which is yours in Christ.

* * * * *

The teaching of Jesus Christ concerning the kingdom of heaven being within and among us is in direct accord with the teaching of Paul in Col. 1:25 to 27, "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is *Christ in you*, the hope of glory," and in I John 5:20-21, "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and *we are in him* that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols."

It is quite evident from the teaching of the Bible that God is not with form as a man, or limited to time or space. If this were so, much of the Bible would be untrue and impossible. Since it is true that Christ is in us, and "in God we live and move and have our being" (Acts 17:27-28), it is very evident that God is not a person in outer form like unto us. When we in our imaginations make a likeness of God with form according to the pictures of a man or anything that appears in the earth, we break the first commandment which in part is, "Thou shalt not make unto thee any likeness of anything that is in the heaven above, or in the earth beneath or in the waters under the earth. Thou shalt not bow down thyself to them or serve them." *God is Spirit* (John 4:24, Revised Version, margin), and they that worship him must worship him in Spirit and in Truth.

We do not believe that God and Satan are in any way linked together in the individual. Paul gives quite a complete description of the warfare between the carnal and

spiritual in man, during his process of overcoming and putting out of consciousness the adversary. Please read carefully all of Romans 6, 7 and 8. Be sure to read the eighth chapter; it is needed after one gets through the seventh.

We agree with you in regard to the birth of John the Baptist and of Jesus, except that you seem to see in man only the outer or body. Man is made of body, soul and Spirit, and salvation is brought about by the unification of these in Spirit. The Spirit is that Light which lighteth every man that cometh into the world. It is that Light or Higher Self in man, that is the offspring of God. (See Acts 17:28.) All men are the offspring of God, and have within them the light or Spirit which is of God. It is only in the outer form or body that they are conceived and born of man, and through the New Birth the body and soul can become one with Spirit and the whole man redeemed.

John the Baptist was the son of Elizabeth and Zacharias as far as the outer body was concerned. But that he was born in answer to prayer, and came to fulfill a definite purpose is made quite plain in Luke 1:5 to end of chapter. What this mission was is made quite clear in the prophecy in Mal. 4:5-6, "Behold I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children of the fathers, . . . " and in the words of Jesus in regard to him as recorded in Matt. 11:14, "And if ye will receive it, this is Elias, which was for to come." It is quite plain from this that John the Baptist was a reincarnation of Elijah the prophet.

In regard to Jesus, please see the article beginning at the bottom of page 328 of the April UNITY that we are sending to you under separate cover. You will see by this that we perceive and acknowledge the Divinity of Jesus Christ and his work for man. We also realize that through his mother he took on the form of man and the nature of man, and overcame all that we have to overcome, yet with-

out yielding to temptation or sinning. (See Heb. 3:9 to 18 and 4:14 to 16.)

* * * * *

Just one point we will touch on, and that is what you say about "sex." One must understand that there is a great difference between "male and female" and "sex." "Sex" refers always to the fleshly, the carnal. But in the beginning "God created man in his own image . . . male and female created he them." God's creation was in Ideas, and the male and female principles or qualities are within every man and every woman, and they are divine.

As long as man expresses more of the male principle, which in idea is known as "wisdom," and woman expresses more of the female principle, "love," there will be a natural drawing together of the two, the special two, who are most fitted to help the other in his overcoming life, and each will be peculiarly fitted to help the other round out those faculties that have seemingly been most neglected in him. You can readily see that "sex" or "lust" could not possibly enter into such a union, since it would be in Spirit and to help each other to attain the Highest, or rather bring it into expression.

As each individual becomes perfected in Wisdom and Love and all the qualities of God, and expresses and manifests them in the outer or body, he will come to the place Jesus spoke of when he said that in the Resurrection there would be neither marrying nor giving in marriage, but they would be as the angels in heaven. Whether there is still some higher union and the angels in heaven are in pairs, we are not prepared to state definitely, but we are sure the glory and happiness attained when that perfect manifestation is reached, will be all we can possibly wish, more than we might be able to fully comprehend in our present stage of development.

When one enters into the regenerate life with Christ, a complete change takes place in him. The things of sense that he once loved, become very distasteful; he can no longer enter into them with any enjoyment whatever, while he realizes such a new joy and satisfaction in Spirit that he

certainly never longs for the old conditions left behind.

However, the old must be given up before the joy of the new can be tasted. The giving up is first mental, then it works out into the outer. One must take the first step and mentally deny the old, before he can lay hold of the new, which is also first, a mental step, laying hold of and affirming oneness with the Christ Consciousness. Both these steps are taken in faith, at first, and without faith it is impossible to do any real overcoming whatever. See the booklet, "Sin Shall Not Have Dominion," for further remarks on this subject.

* * * * *

For centuries men have been trying to make and enforce unity of purpose through outer creeds, doctrines and organizations, but have never succeeded and never will in that way.

The Holy Spirit working in the minds and hearts and bodies of the individuals, leading them into an understanding of the One Truth, will bring about unity, true unity that will stand forever. Every man has a divine right to think and act as led by the Spirit of Truth within him, and to bind people together in the outer by a set creed or form will simply hinder the Spirit in its work of bringing into consciousness the true unity.

Unity is a school. We have no creed for people to follow. According to our light we put forth the Truth from day to day, but have never been led to take the responsibility of setting up a form of doctrine for others. We are establishing no centers where others would not be free to expand and grow and teach the Truth as revealed to them.

The Holy Spirit is the One Guide and Teacher, and the one and only founder and establisher of true unity, who reveals unto us the things of Christ—the Way, the Truth and the Life. The sooner we all acknowledge the Holy Spirit in all our ways and leave others free to do the same, helping them in every way we can, strengthening their faith, praying for them, putting forth the Truth as we see it, fearlessly, yet not seeking to coerce others into our ways, the

more perfectly will we be working in oneness with the Divine Law of Life, Love and Truth, and the more effectual will our service be in aiding the establishment of the kingdom of heaven among men, when the fulfillment of the purpose, life and teaching of Jesus Christ, "Peace on earth, good will to men," will be realized and made manifest.

Many of those who have started so-called Unity centers in other places have first studied in our School and are in touch with us, but since they have just as much right to freedom of expression as we have, we do not dictate to them or even give personal advice, though we give our prayers whenever the need is felt, and help everyone in every way we can.

We know that all true seekers after Truth for Truth's sake, will be taken care of by the Holy Spirit who is within each one, and be led into the Light.

* * * * *

We would have been glad, very glad, if the Word of Truth with its mighty healing power had reached the body consciousness of our mutual friend ——, and she had been restored to health, since this is the will of the loving Father for all his children. The Spirit was willing, but for some reason her body-consciousness did not respond to the restoring, sustaining, strengthening Word of Life and Wholeness that was so freely spoken for it.

In Spirit and in Truth, however, there can be nothing lost. What Mrs. —— has gained in the way of understanding and overcoming will remain and be a great help to her when she again takes up a body and goes on to perfection.

In the personal she is lost to you, but when you become spiritual enough you will be able to discern and recognize those who have been near and dear to you in the flesh; who through death were parted from you and have again taken on a fleshly body that they may have further opportunity to demonstrate. Please see the inclosed booklet, "Preserving the Unity of Soul and Body."

The thought of reincarnation does so much toward

freeing one of the personal, clinging, limited love, and helping one to broaden out into the Divine Love that sees in all mankind brothers and sisters and dear friends. And it is so much more encouraging to know that a way has been provided by which those who have failed for the present to demonstrate Eternal Life will be given new opportunities to go on with their overcoming, and progress along with us, than to think that they must lie in the grave until some day in the future when they will all be resurrected at once.

Jesus tried to teach this when he told the Jews in speaking of Abraham, Isaac and Jacob (whom they supposed were still in their sepulchers waiting for the resurrection day), that God was not the God of the dead but of the living. And Job said, "Though the skin worms destroy this body, yet *in my flesh* shall I see God." This shows that he expected to be given another body of flesh in which he would learn to see God and be fully saved.

In the face of the Truth, therefore, the wisest thing for all of us to do, is to go on unto perfection, saying with Paul, "*This one thing I do*, forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus," knowing that the sooner we can through Christ, lift up and redeem our whole man, Spirit, soul and body, the sooner we will again come in conscious touch with the ones we have known before in the flesh, and the greater help we can be to them and to others in their overcoming.

Please read carefully the booklet, "Comfort Ye My People," and give thanks that though human friends and friendships may come and go, yet God, Love, Truth, remains ever the same, and the Holy Spirit, the One Comforter, Guide and Teacher abides with us forever.

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The only true and lasting unity is in Spirit. So the way to bring about and sustain the desired unity in your family is to recognize that each member of it is the offspring of God and has the sacred right to live his life according to

his own light. Since God gave man the free-will to choose his way for himself, each individual has that privilege and should never in any way be dominated or over-persuaded by another.

One may through the fear or constraint of another seem to live a very godly life, but unless he has of his own free-will made his full consecration to God, the time will come when he will break over and follow the dictates of his own heart, and learn through experiences the lessons that he never really learned before.

Therefore it is not wise to make too many laws in the outer for one another, but faithfully hold each of your dear ones in the Truth of his Being, in the perfection that God, the living Father wills for him, and then let the Holy Spirit work it out in the life and affairs. The foregoing suggestions do not mean that little children should not be guided by the parents into the love of the Truth. Please see the booklets, "Praise" and "Enduring Words."

In regard to your question concerning Sabbath pleasures: The trouble with so much of the religion today is that it deals with outer acts only instead of getting at the cause of all manifestations, the inner consciousness. As the mind including the heart (subconscious, or realm of memory where all past experiences are stored) is renewed and made right, the outer acts of the individual will conform to the prompting of the inner or spiritual life, and he will do every day only that which is for his eternal good and the highest good of others.

We do not make rules as to outer pleasures, but hold that whatever one can do in faith, to the glory of God is right for him to do. The Sabbath was made for the good of man, and whatever is for the true joy and good of man can be done on the Sabbath day. Please see the booklet, "Conservation."

Speak this Word often in your home: "The Master of this household is Christ. His living, loving and inspiring Presence fills this house with harmony, and each one in it with the peace and love and goodness of God."

MY health cometh from the Lord, and I trust him to make me whole and well.

MY wealth cometh from the Lord, and I trust him for my prosperity.

Concerning not eating meat, we believe that we are living in what is commonly known as "the latter days," the end of the age, and the ushering in of the millennium, when the prophecies of Isaiah in 11:6 to 9 are to be fulfilled.

Since through man the bondage of carnality and corruption came upon the whole creation (Rom. 8:19 to 23), through man everything is to be restored to its original perfection. Therefore since the animals are to lose their fierceness and desire to harm and kill, the lion learning to eat straw like the bullock (Isa. 65:25), man must lead in the redemption and quit his killing even for food or clothing.

If you will read carefully the first few chapters of Genesis you will see that flesh was not given to man for meat, or food, until after what is known as "his fall." In the beginning both man and the animals were given the herbs and fruit for meat.

THE TONGUE

"Thou shalt be hid from the scourge of thy tongue" (Job 5:21).

"The boneless tongue, so small and weak,
Can crush and kill," declares the Greek.
"The tongue destroys a greater horde,"
The Turk asserts," than does the sword."
The Persian proverb wisely saith,
"A lengthy tongue—an early death;"
Or sometimes takes this form instead,
"Don't let your tongue cut off your head."
While Arab sages this import,
"The tongue's great warehouse is the heart."
From Hebrew wit the maxim sprung,
"Though feet would slip, ne'er let the tongue."
The sacred writer crowns the whole,
"Who keeps his tongue doth keep his soul."

—*Selected.*

There are two sciences which every man ought to learn: first, the science of speech; second, the more difficult one of silence.—*Socrates.*

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

Righteousness is the result of the establishment of true ideas in the mind. Paul admonished "Be ye transformed by the renewing of the mind." We teach the Truth of man's inheritance from God, and obedience to these truths of being, express in wholeness of mind and body.

Prayer is an important factor in the attainment of health, and the realization of God as a loving Father brings us into conscious union with his Life, Love, Wisdom, Power and Strength. "All that the Father hath is mine." God is the only presence and the only power, the unchangeable principle of good underlying all creation.

Harmony in body and affairs is a blessing greatly to be desired, as is evidenced by the many letters received by the Society of Silent Unity from those who have sought and been benefited by its ministry in establishing righteousness. The following extracts were taken from letters received recently:

HEALTH

Berkeley, Cal.—Last week I sent you a night telegram in behalf of a friend's little son who was dying of acute kidney trouble. Convulsions had set in and the doctors had given him up, I was told. Although the parents knew nothing of Divine healing, I felt called to ask your assistance in behalf of a helpless child. The response would be called by some miraculous, for he had but one more convulsion, regained consciousness and was what I should term "instantly healed." It is the most remarkable cure which has come under my observation and I thank God for it.—*F. H. F.*

San Francisco, Cal.—I have doctored for twenty-five years for rheumatism, catarrh and bladder trouble with no success. I wrote to you for prayers and now I am a new man.—*A. A. B.*

Pomona, Cal.—Mrs. O. is now far more normal than she has been for a period of eight or nine years. She has during all these years been treated by almost all kinds of mental healers with little benefit. During the past two months something has wrought a great change in her life and I attribute it to your ministrations, for during this time she has been exclusively in your care. I am truly thankful. As to myself, the mental disturbance concerning which I wrote you has disappeared from my consciousness.—*T. W. O.*

Sugar City, Colo.—I wrote you for help for my back. I was so bad I could hardly get around and now I can report a complete recovery. I haven't felt so well in years and in six weeks gained ten pounds.—*F. G. S.*

Kansas City, Mo.—About a month ago a young man friend of mine was very sick with smallpox and I wrote to you for help. That very night he began to improve and by morning of the next day he felt entirely well. He had been at the hospital about five days. Everyone marveled at his sudden change. He has no scars whatever and the doctors all said that his case was serious when he was taken to the hospital.—*L. U.*

Latrobe, Pa.—Perhaps my report is a little late but it is a spendid one. I am so much improved in every way. I have gained in weight and strength and am better mentally. The Spirit is helping me so wonderfully. About two months ago I began directing the subconscious to give me a clean, healthy scalp, and an abundance of healthy brown hair and the improvement in my hair is marvelous. It was falling out and lifeless, but today every hair on my head is full of life and now hair is growing in abundantly and rapidly. I marvel at the improvement.—*A. C. M.*

San Jose, Cal.—I wrote you in December for prayers for health and prosperity. I am now well and have a position. Through the Truth I have been healed of bad stomach and kidney trouble, also constipation and piles. I quit taking medicine over three years ago and have not eaten meat for two years. I am able to demonstrate over so many things now, and am very thankful.—*Mrs. L. B. L.*

League City, Texas—I mailed a request for your prayers in behalf of my son who was seriously ill with in-

flammatory rheumatism, heart and kidney trouble. In a couple of days, after a distressing day of gloom, suddenly a sweet relief came over him. The pain left his arms and also his fever left, never to return. When he became conscious that he really was better he said, "I know this to be the answer to prayer." So we both praised God for his healing. He expects to go to work in a few days.—*Mrs. A. B. N.*

Dunkerton, Iowa—I must tell you of a demonstration of a friend. I was invited to visit Mr. B. who was in the last stages of bright's disease. His two physicians had advised him that their services could no longer give relief. I talked to him of God's willingness and power to heal him, giving illustrations of some I knew personally and of my own healing of tumor two years ago. I went into detail and he looked at me, saying, "Mrs. R., if God healed you he will heal me." Well, within a week he was well and has not had a return of the bright's disease since. I never saw such a difference in anyone in my life.—*Mrs. D. A. R.*

Augusta, Ky.—First I want to thank God for all he has done for my brother. We received a letter from him at the State Hospital written May 22d, saying just how we were to proceed to obtain his release, and then what he expected to do. It was all so natural and reasonable and the first intimation we had of any approach to recovery. The doctors permitted him to go too. We had a letter from him this week and he has taken up his work on a farm as usual. Knowing my brother's mental condition a month ago and knowing of your work in his behalf, I recognize his recovery as a miracle, by the grace of the Spirit of the Lord Jesus. I believe I also am getting nearer the Truth than ever before.—*F. M.*

White Plains, Ga.—Some time ago I asked your aid for my cousin. The doctors had said he could live but a short time. He was supposed to have cancer of the liver. He made all arrangements for his own funeral, giving explicit directions. He is now well, going anywhere he likes. I can't be thankful enough.—*Mrs. W. P. J.*

Rochester, N. Y.—A friend left me for an hour in her home with one of your UNITY books for pastime or entertainment, or whatever you might call it, and oh, what a profitable hour that has turned out to be. I simply absorbed pages of it and have been trying to put some of it into practice since. I hung in my room a motto for myself. It reads, "Christ, Peace, Happiness, Health and Pros-

perity," and in one short week what do you think is the result? Well, I have been troubled for years with spells of deafness and have been very deaf since last September, but this week I have the best ears I have had in a good many years. I can hardly believe it. It seemed to only "happen," but is the result of new thought.—*Mrs. M. P.*

Latrobe, Pa.—H. was healed of scarlet fever before the letter reached you. She just simply was not sick a minute afterwards. The quarantine stayed up the thirty days, though the doctors said she was well and did their best to have it taken down, but the heavenly quiet of a quarantined house was what my heart desired. I had a wonderful month of reading and growing. M. has stopped cursing the Truth and is asking for things to read and for help. He is wonderfully prospered and so am I. In so many ways I am seeing the workings of the Spirit of love, and truly life is beautiful. The friends I am losing I no longer need and others on a higher plane of thinking are taking their places. —*A. C. M.*

Kellogg, Idaho—I want to tell you of a demonstration we had the other night. All day our little boy acted dull, and although he played out he complained of being tired and coughed a little. At night after he was in bed he coughed continuously and, finally, awoke crying and choking and coughing and with a very high fever. After about half an hour I coaxed him to lie down and as soon as he dozed off my husband and I sat quietly and asked God to heal him. We held Truth thoughts for a while. The baby coughed and moaned in his sleep until after midnight when he went to sleep and we did too. He woke up next morning, sitting up, laughing over something he said he had been dreaming. His cough, fever and all were completely gone and he was as bright as a new button. After he had been awake awhile, he said, "Mother, last night it was so sore in here (his hand on his lungs) I couldn't even yawn." I said, "What happened to it?" He looked at me a second and then said, "God made me all well again." It seems perfectly wonderful and we are so thankful.—*Mrs. M. T. M.*

Springfield, Mo.—I wish to tell you about a friend of mine who has two little girls who were afflicted with St. Vitus Dance. The youngest was given up to die and the older one was considered incurable. About three months ago their mother was at my house and I gave her your address and requested her to write you for prayers. I saw her again recently and the youngest child is entirely well and

the older is almost well. She will be entirely cured within a short time, and the beauty of it is that they haven't taken a dose of medicine since you have been praying for them. It is certainly a miracle, and when I see with my own eyes how the law is demonstrated in these two children I feel as if I could almost touch the very hem of His garment. A few days ago I also requested your help in securing a position for my son. The evening I started the letter he came home and told me he had a position. I am rejoicing in the Lord.—*Mrs. L. W.*

Dialville, Texas—I write to tell you that my boy is up and feels all right. We had called a physician, but he gradually grew worse until the very day you answered my letter. That day his temperature dropped for the first time and it has not gone up again. It is the talk of the whole place. He got up so quickly after being so low. The doctors and others had very little hope for him, and I thank and praise God for his speedy recovery.—*L. D.*

Ft. Worth, Texas—Some time ago I wrote you for prayers for my drinking husband. Thank God, he is cured. —*Mrs. C. B. G.*

Poplar Bluff, Mo.—I have received so much benefit from UNITY. I feel as if my home is not complete unless I see a copy of your magazine each day. I wish to thank you for the help you gave my little daughter. I wrote that she had a very sore throat and high fever, and that scarlet fever and diphtheria were both in our city. The next day her throat began to get better and she is now in perfect health again.—*Mrs. J. M. G.*

PROSPERITY

Vancouver, B. C.—I wish to thank you for the good work you have been instrumental, through God, in bringing to pass. My son had been out of work for eleven months and he no sooner received your affirmation than his old firm called him back and he has been working ever since. We are so thankful.—*M. M.*

I shall first tell you of the blessings of answered prayer. One of my nieces had an office position where the work was heavy and hours long. She had been at home ill for several days, so I asked God to prepare a place for her with another company. The result was that she got another position with shorter hours, shorter car ride because nearer home, and more money, and her faith in prayer strength-

ened. I also have a little friend in whom I have been interested for some time, who very much wished a better position. I have been praying for some time that it might come. Next Monday she begins her work with a new firm. This will afford her better advantage in every way. I am indeed thankful.—*Miss M. B.*

Galena, Ill.—I do feel so thankful to the Father and to you for my prayer is answered. I received money to meet all my needs and pay my bills. My faith is growing stronger and I want to be able to see God in everything. He alone gives me all things.—*J. E. R.*

New Haven, Conn.—I received the bank and have been intending to write you about what came to me the very day the bank came. I am a business woman with a very good salary, so when the increase in my salary came the day after the bank arrived, I looked upon it as a very wonderful thing. I had not even hinted to the firm a desire for more money. A great wave of gratitude to God, and to you, swept over me.—*E. M. S.*

Bartlesville, Okla.—I want to thank you for the many blessings which have come to me through your help. The last one came as a position in a bank. It is just the kind of a position I wanted.—*L. K.*

Oakland, Cal.—Some weeks ago I wrote you, asking prayer that I might secure a position. I am glad to tell you that our prayers have been heard and I have a good position. All praise be to His Holy Name. "Bless the Lord, O my soul, and forget not all his benefits."—*C. C.*

San Martin, Cal.—A few days ago I wrote, asking you to continue your prayers, and I am so glad that I did so because that very day the real estate agent called to say he was putting a deal through that would "save the day." I wish I could express to you how much this means. It will mean saving the little home you helped me to realize nearly three years ago.—*H. B.*

La Jolla, Cal.—In December I wrote you for prayers for prosperity and I wish to say that it has come in large measure, both in understanding and in a material way. I was able to sell a lot for cash, which enabled me to pay a note past due and interest on a mortgage besides. I am very grateful.—*Mrs. N. W. S.*

Columbus, Kan.—Please unite with me in giving thanks for the increasing prosperity that is mine. In my business affairs I accomplish things that would make the sense man wonder how it came about.—*A. W.*

New York, N. Y.—I rejoice and give thanks to God for the splendid advancement I am making in understanding and wisdom. I am developing rapidly and my faith is growing hourly. The realization of the power of the Word is growing greater all the time. I just had a splendid demonstration in prosperity. Seven years ago I loaned $150 to a friend and had long ago given up all idea of collecting it. I needed the money badly and this man suddenly came to my mind. I called him on the telephone, knowing he was holding a fair position, and he told me to come and see him that afternoon. I did and he gave me $50 and told me to come back in three weeks and he would give me the balance. When he paid the balance he asked for my name and address, saying he wanted to send me an interest check and presents for the children. I also had another remarkable demonstration recently.—*J. T. F.*

Davenport, Ia.—I wrote you a few weeks ago for prosperity for my brother. The day I received your answer he went to work in the office of a local factory with no experience whatever and made good. After working there a week and a half he was offered a better position in another factory. He is to receive more money, have steady work and a chance for advancement. After being out of work since last September and trying hard every day to find something to do this is a wonderful demonstration. I am very thankful.—*Mrs. E. H.*

Pontiac, Ill.—Soon after my appeal to you I most happily had $10 come to me from an unexpected source. I might say here that if I had no other evidence of God's favor, the peace of mind and the spirit of confidence which I enjoy would more than compensate me.—*E. W. A.*

Grand Rapids, Mich.—I am improving in health and prosperity since I have been resting, and in keeping the Silence many things have come to my mind that I never thought of before. The Ten O'clock Silence in *Weekly Unity* of November 21st has awakened me, and also have articles in UNITY. They have also encouraged me greatly. Last night when I paid for my supper I had just enough to last today, and as I had no prospect of work I sent myself to work with filling my pocketbook with rich thoughts, and being one of God's children I felt the assurance that I could not go hungry. This morning I received a letter with ten dollars in it. My heart has been singing "Praise God" ever since.—*I. A. B.*

Santa Monica, Cal.—I want to tell you of the won-

derful change coming to me daily as regards my understanding of the Principle of Prosperity. Before you began your prayers it seemed that I never could comprehend the Law of Prosperity, but each day I feel that I am gaining more understanding.—*Mrs. C. M.*

Oakland, Cal.—I have been using the prayer you sent me for prosperity and the results are simply wonderful. I have been supplied with everything I asked for. Thanks be to God, who I know now as my supply for every need. —*S. N. T.*

Fairfax, Wash.—Some time ago I wrote you asking prayers for raising funds for a certain purpose, and have been holding the thought that you sent. I am glad to state that matters are shaping themselves up nicely. God is, indeed, my unfailing Resource. I have also been happier and free from worry since.—*J. H. S.*

Philadelphia, Pa.—I must tell you what your prayers and the prosperity bank have done for us. My husband has potash mines in Utah and has been trying to sell or form a company for some time. He would get people interested, but they could not raise the money and it was always a turn-down. He became quite despondent over it and said that he felt he could not spend any more money going there as it cost a great deal. Finally he came across some parties who said they would like to investigate the property. My husband said he didn't believe he would spend any more money to go, however, I said, "Go and I will send for a bank and the prayers of Unity. I have faith." In a few weeks he came home and had been successful. He will make thousands of dollars after a little more work. I am so glad and thankful.—*Mrs. T. F. T.*

FREEDOM

Rochester, Nev.—I thank you for your prayers. I am so happy to tell you that my husband has quit drinking. He has not touched liquor since I mailed the letter to you. I have all faith in God and believe in the good works.—*Mrs. A. S.*

Montclair, N. J.—My son is broken of the cigarette habit. Many thanks to you for your prayers for him.—*Mrs. F. L. D.*

Gary, Ind.—My heart goes out in gratitude to God and to you, for my husband is well again. He began to get better as soon as I wrote to you. It was a wonderful demonstration in every way and I am going to learn more of this

wonderful power of God. I also asked your prayers for my husband for the drink habit, and he has not touched a drop for three months. He says he will never drink again.—*Mrs. A. J. C.*

Omaha, Neb.—About a year ago I asked your prayers for my husband in regard to gambling. I want to say that he is completely cured of the habit. He never thinks of gambling any more but he does not know why he don't care to play. I am so thankful to God.—*Mrs. C. W.*

Washington, D. C.—A few months ago I asked for your prayers for Mrs. H. She was not contented where she lived and wanted to make a change. Her husband was opposed to this and he made the home unhappy by coming in intoxicated. Now they have moved and he is strictly a sober man. This has all come about through the wonderful power of God. I also wrote you about my daughter. It surprises all to see how well and happy she is and how she is blessed in prosperity. I am so thankful.—*Mrs. C. D. C.*

Niargara Falls, N. Y.—I wish to express my sincere thanks for the great good I have received through the Truth. My son has also been greatly benefited. He said this morning that he was asked last night to go and have something to drink, but that he did not have the least desire for it and felt out of place, so I know what God will do when he is asked in the right way.—*Mrs. E. H.*

Oxford, N. C.—I want you to know how much better my husband is, and he has stopped using tobacco also. I praise the Lord for his answer to our prayers. My daughter-in-law, who was sick, is now strong and well also. She did not have to go to the hospital.—*E. H.*

Snohomish, Wash.—I am writing to let you know that we are getting along fine. My husband does not drink any more, and my son and I have been cured of rheumatism. We thank the Lord.—*Mrs. M. G.*

"BE YE TRANSFORMED"

Highland Park, Mich.—I do not have the claim of so many, that it took great trouble or sickness to bring me to Truth. In fact, it was just the other way. I was exceedingly happy, being blessed with a great love, and life seemed more beautiful to me than ever before, when, one day, about a month ago, I was visiting my aunt and was telling her during the course of our conversation that I found it very hard to understand the Bible as it seemed so contradictory. She told me of UNITY and gave me a couple of them to

read. Immediately I became intensely interested in it all. It was just what I had been looking for forever, it seemed. I have read and studied every day since, also joined your Correspondence School.

The happiness I have found is wonderful. I thought I was happy before, but how Divine has become my love and material things have fallen away. I did not look for great things to be vouchsafed to me immediately. I was willing to work for them. I knew what I wished for (the curing of female trouble, from which I have suffered intensely for nine years) and felt it would surely come, but little did I judge that our heavenly Father is only too ready to pour his wonderful blessings upon us before we ask. I am cured; I say so, having been shown but one demonstration, because "He doeth all things well," and I have found a faith and trust in him almost beyond comprehension. How truly wonderful is my prayer hour to me since my new understanding!

I would that I could bring to all the wonderful happiness and health that is mine, by being a servant unto my Father. Surely we are but empty shells and only existing until we have been quickened by God's holy spirit. Life is so wonderful to me now. Truly, words are mighty, but are they strong enough to picture or describe the feeling of spiritual exaltation that completely fills one's being when at last he has found the Father. I groped long for him, but now he is found, he is very near.

I could write volumes, it seems to me, on the way I feel about what I have already learned and I am going right on as quickly as I can. I have not said much about my cure, because I do not find words in which to express it, but my family are almost dazed by it and most of them do not really believe it yet.—*H. A. H.*

Indianapolis, Ind.—Each day of my life I can see more beauty in things which were once a worry and burden to me. I am now feeling well and praise God for it. My life has changed from darkness to light, and words cannot express my gratefulness to the Giver of All Good. My children are receiving blessings in their school work and my husband is also praising the Truth.—*V. C.*

Kansas City, Kan.—Praise the Lord, for my light has come and I am strong and fearless in the love of Christ Jesus. All is well and all is good. There are no shadows and no fears and I am singing within my soul of the wonderful counsellor, the mighty God, everlasting Father, prince of peace.—*I. K.*

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UNITY one year, all foreign countries	1.25
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SPECIAL TERMS

One three-years' subscription to UNITY to any one name in United States, $2.00.

One three-years' subscription to UNITY to any one name in Canada, $2.36.

One three-years' subscription to UNITY to any one name in Kansas City, Mo. or foreign countries, $2.75.

Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

THE LAW EXPLAINED

Dear UNITY *Readers*—Having received some hundreds of letters asking for a reply, but inclosing no postage for same, since the appearance of my abstract from lecture, on "How to Cure Fear," in April UNITY, I am asking the editor to allow me to try to shed a little light on all the subjects of inquiry, in this general reply.

Briefly, I am going to say in the beginning, that it almost seems to me that the reason for *not* receiving, in most cases, is, that the seeker has not earned the *right* to receive. Universal Law makes *receiving* absolutely sure, when we comply with it. Until we do comply with it, we really have no right to expect it to do much for us, since "he that fails in *one* point is held guilty of all." This is Universal Law: "Give, and it shall be given unto you, good measure, pressed down and running over," and I have never known this not to prove "exceeding, abundantly above what we ask or even think," when it has been trusted and really believed.

When, however, we attempt to turn it around, and accept it on *our* terms—that is, when we attempt to *receive* first, and *give* afterwards, we are in the class which James suggests, in his, "He that wavers [doubts] is like a wave of the sea, driven and tossed. Let not that man *expect anything* of the Lord." That means that we are likely to have to earn what we get, "by the sweat of the brow."

Yes, indeed, friends, salvation is free, just as life and health is free; but when we go to the doctor for *more health*, we do not remind him that health is free, if we do, we are entitled to nothing from him, and so when we, instead of going direct to All Power for our *Supply* (which is the thing most of these inquirers tell me they have been unable to demonstrate), go to its servants or agents, it behooves us, if we ask *their intervention*, to be as square with Universal Justice as we are with the people round about us.

I make this explanation because I believe that this is the *one* point where we fail when we attempt to demonstrate plenty; and until we get rid of all fears and doubts in this direction, and until we obey Christ's Law of Giving and Receiving, we shall be unable to bring into visibility anything worth while in material things. I do not say people *must* give before they receive; I am simply presenting this side of the matter, with the hope of lighting the way to as many as believe, to Peace, Power and Plenty.

In many of these letters the writers say, "I have tried so hard, and accomplished nothing." That does not *dis-*

prove the Law a particle, because when we believe and trust the Law, we do not need to *try at all.* We may just be still and know that if God is *with* us, it matters not *who* or *what* is against us, for before we call, he has answered, and sent us the things we desire. *Invisible* they are today, to be sure, but our faith and gratitude will soon bring them into visibility, if we observe the terms of the Law, as explained by Christ. If, however, we think it possible to so manipulate Universal Law that we may receive its benefits upon our *own* terms, we are likely to be disappointed. The Law makes very plain to us what we are to do, and what All Power has already done, and if we *know* the Law and *live* it, we may at any time "Ask what we will, and it *shall be done.*"

Again, many seekers fail because they attempt to do God's work, instead of trusting him, even though they are reminded again and again, that "His ways are past finding out." In obtaining supply, for instance, they make their decree, and then attempt to establish it, when we are plainly told that that is not our business. "Thou shalt decree, and it shall be established unto thee." So many of these letters tell the same story: "I asked for (a stated sum of money, that I had to have at a certain time) fifty dollars, but all the time I felt inside that I would not get it, because nobody owed me any such sum, and I could not see *where any money could come from.*" And of course none came. It couldn't, without making out James a liar: "Let not that one [who fears and doubts] *expect anything* of the Lord." Until we *believe*, we can only receive the things we *create for ourselves*, mostly by "the sweat of the brow."

But when we are conscious, *really*, that we are streams of Life flowing direct from All Life—perfect as it is perfect, and powerful as it is powerful, we *know* that just as with *it*, "all things are possible," so with *us*, all things are possible, and that therefore, Peace, Power and Plenty are ours for the taking, and "according to our faith it *is* unto us."

And now just a word to those who say they have failed in demonstrating health. In reality, friends, there is *no disease.* No Bright's disease, no inflammatory rheumatism, no heart disease, no measles, no pneumonia—no any of these old timers. They are merely red flags of the medical profession, which have halted many a human train of cars, often times for good and all, and the medical men are not done with them yet. But *I Am*, and when you, determine to be, you will be "every whit whole." But many of our people still *believe* in them, rather than in the *power* of Al-

mighty God, to make them whole, and "as we go our way believing, so it is unto us." There *is* no greater truth than, "As a man *thinketh* [believeth] in his heart, so *is* he." Christ told the lifelong sufferer whom he instantly healed, to "go his way *believing*" and *as* he believed so it *was* unto him. He could go believing himself healed, and healed he was; or he could go believing himself still a cripple, and a cripple he would be.

Exactly the same theory is true of us. We may accept the doctor's verdict of Bright's disease, tuberculosis, or any other disease, and "go *believing*" what he has said, and "so it is unto us." Or, we may "go our way *believing*" in the Great Physician, who made all things, and pronounced *all he made* good, and "*so* it *is* unto us." God did not make Bright's disease or tuberculosis, friend, so where did they originate? With him "*all* things are possible," and there are no *incurable* conditions. When you *believe* that, "According to your faith it *is* unto you."

The conditions in your life today that you desire to cure, were created or objectified, by *wrong thinking;* and the cure will come from *right thinking*—which will objectify in right living. Faithfully yours,

Portland, Maine. ELINOR S. MOODY.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thoughts that will appear in the September UNITY:

CLASS THOUGHT

September 20 to October 20, 1916

Held daily at 9 p. m.

"Give ear to My commandments, and keep all my statutes; for I am the Lord that healeth thee."

PROSPERITY THOUGHT

September 20 to October 20, 1916

Held daily at 12 m.

If you will obey Him and serve him all your days, you shall be prospered.

If any of our readers can supply a copy of *Universal Truth* Magazine for the months of January and June, 1893, please address Lincoln G. Backus, Monrovia, Cal., as Mr. Backus desires these magazines.

DEPARTMENTS OF THE UNITY SCHOOL

Our School is divided into the following departments: Publishing Department; Society of Silent Unity; Correspondence School; Silent Seventy; Library; Editorial Department.

The Publishing Department takes care of Subscriptions, Book Orders, Prosperity Banks, and all business pertaining to our publications.

The Society of Silent Unity carries on the healing ministry, and all requests for prayers should be sent to it.

The Correspondence School has charge of all instructions by mail. Those who wish to take the lessons offered by this School should send their applications direct to the School.

The Silent Seventy looks after the distribution of literature.

The Library Department establishes branch libraries.

The Editorial Department should be addressed when manuscripts are sent in, or when there are any questions or comments about the various articles which appear in our monthly magazine and *Weekly Unity*.

With this explanation our readers and correspondents will have a better understanding of this School as a working body and can better cooperate with us.

* * * * *

The Silent Unity Department of the Unity School handles hundreds of letters every day. We try to keep the work well systematized with the idea of expressing Divine Order. Our correspondents will no doubt be interested in knowing some of the details in which they can help us take care of our steadily increasing mail.

1. Write plainly; use pen and ink and number the pages. It is better to write on one side of the paper only.

2. State definitely and concisely what you want.

3. If you have requests to make of different departments of the work, please write a letter to each department. These may be mailed to us in one envelope. As you can readily see, this will save the time and confusion caused by passing a letter around to the various departments.

4. Do not confuse Silent Unity and Silent Seventy departments.

5. Make your letter positive. You fix negative conditions in mind by writing about them as if they were realities.

6. When writing your first letter mention that you have not written before to this department.

7. State definitely for what purpose any money inclosed is to be used.

8. If you ask for interpretations of dreams, please make them separate from your letter. All dreams should be sent to the Society of Silent Unity.

9. Please sign your name plainly, and it is well to sign it always in the same way. If you write first over the name of Mary Smith, and later sign yourself Mrs. Thomas Smith, we have difficulty in locating you in our records.

10. Please give full address in each letter.

11. Do not address your letters to individuals, but to the Society.

"Temple Talks," by Charles Fillmore. "Temple Talks" are addresses delivered by Mr. Fillmore in Unity Auditorium at Kansas City. These "talks" have been chosen from the best of Mr. Fillmore's addresses, and we recommend them to all who are seeking the light of Truth, for they are filled with spiritual wisdom which teaches the true laws of being.

A set of "Temple Talks" consists of five volumes, all uniform in size and style. The set includes fifty-two addresses, all dealing with problems that daily confront the average man or woman. We are offering a set of these books in artistic paper covers, packed in a neat box, for $1.00. Also a set of the cloth bound, in box, for $3.00. Single copies of any volume, paper cover, 25 cents each; cloth bound, 75 cents each.

FOR THE CHILD'S SAKE

The parent or guardian should watch closely the mental development of the child who is in his care. Thought habits formed by a child determine the character of the man or woman that that child will become. The young mind is receptive and plastic. While in this formative state the child lays the foundation of his character and destiny.

Place into the hands of the child stories, pictures, poems and letters that contain helpful thoughts and ideas. Such valuable companions help to make boys and girls wiser, healthier and happier. WEE WISDOM Magazine is the ideal friend to little folks. It brings them bright, interesting and constructive things. It teaches children how to think along the right lines, and does it in a way that is interesting to wideawake boys and girls. WEE WISDOM is published monthly. Price 50 cents a year.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

L. A. Adams, (for Glen Upper Colwall), Malvern, England.

Mrs. L. S. Branum, 1022 East 9th St., Galena, Kan.

Mrs. E. H. Zimmer, 412 Fifth Ave., Brooklyn, New York.

Nilla R. Weston, Stafford, Conn.

Peter Pecene, Box 14, Petaluma, Cal.

Mrs. Henry Ayers, 561 38th St., Milwaukee, Wis.

Mrs. C. R. McCall, Vittoria, Ontario, Canada.

Mrs. Lucy E. Hardy, 150 Berkeley St., Lawrence, Mass.

Mrs. Dena Blatter, P. O. Box 193, Grand Junction, Colorado.

Geo. W. Freeman, R. F. D. 1, Box 316, Petaluma, California.

Mrs. P. E. Anderson, Box 414, Telluride, Colo.

Miss May Donkin, Northwest Arm, Halifax, Nova Scotia, Canada.

Mrs. J. E. Graham, 319 Athabasca W St., Moose Jaw, Sask.

Albert E. Headley, 303 W. Quartz St., Butte, Mont.

Jean McCall, Vittoria, Ontario, Canada.

Lena Freyermuth, 919 LeClaire St., Davenport, Ia.

Caroline Peterson, General Delivery, Wausau, Wis.

Vella R. Weston, Stafford, Conn.

If you should see our attractive Motto Cards you would immediately order a set. They are the regular size postals with Truth affirmations printed on them in two colors. We will mail a set of the cards to any address for 10 cents.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be greatly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your remittance for renewal and mail it to us. We will understand that it is your renewal.

LESSONS IN TRUTH

A Complete Course of Lessons in the Science of Spiritual Unfoldment, by H. Emilie Cady

"Lessons in Truth" contains twelve valuable lessons in the fundamentals of Truth. The best course for beginners who desire to study and apply Practical Christianity.

The student of Truth will find in these lessons a clear, inspiring course of instruction. "Lessons in Truth" explains how to put one's self in the right relation with God, the source of all good.

It would require a large volume to contain the testimonials that have been freely given by those who have been mentally and spiritually illuminated and physically healed by reading these inspired lessons.

They have been the most widely read lessons on Truth published, and can be read and re-read with increased appreciation and value by every class of religious and thinking people.

Cloth binding, stamped in gold, gold top, price $1.00. In neat paper cover, 50 cents, postpaid. Can also be supplied in limp binding for $1.50.

Another order of Good Words Club pins have arrived, so we are now prepared to deliver them at the following prices: Gold plate, 40 cents; silver, 75 cents; Solid gold, $1.00. The same emblem can be supplied in the form of a button for gentlemen, at above prices. Unity Good Words Club, 917 Tracy Avenue, Kansas City, Mo.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your UNITY subscription, please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of September to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

HELPED BY UNITY LITERATURE

Janesville, Wis.—"Christian Healing" and "Lessons in Truth" have done me so much good. In fact, they are the best books I have ever read. I am so happy that I feel better. My friends all tell me how much better I look. They cannot understand how I got well so quick. I thank God for the good you have done me. Your prayers for my son who was drinking have also been answered.—*Mrs. F. O. A.*

Hartford, Conn.—I had come to believe that life is a toughening process, but we should not lose faith. UNITY breathes the spirit of a better age, seeing good, not evil, in the world. I want you to know that your fine Christian courtesy in itself helps men to God.—*J. A. S.*

Washington, D. C.—I am improving in general health and am able to throw off care and anxiety more readily than formerly. I read UNITY with great interest. Either it is growing better or I am becoming more able to take in and appropriate the truths it teaches.—*C. M. A.*

Seattle, Wash.—I have been reading Unity literature for nearly four years and am firmly grounded in its teachings. The revelation of Truth contained in each number of UNITY magazine will awaken a hungry nation to the Truth of Being. I am so thankful for the great good I have received through reading and studying UNITY and find much pleasure in passing my literature on to some one else who is hungering for the Truth.—*Mrs. A. D.*

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GOOD WORDS FOR "WEEKLY UNITY"

Aurora, Colo.—We have so much to be thankful for. We are stronger in our own thought each day. *Weekly Unity* has a wonderful influence. It always turns the thoughts in the right direction.—*Mr. and Mrs. E. H. M.*

Belleville, Mich.—Your magazine has done everything for me during the past year. A year ago I was not able to walk across the room. Now I am able to do most of my own work. I could not do without *Weekly Unity*. We all look forward to its coming.—*Mrs. H. P.*

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San Jose, Cal.—*Weekly Unity* has been of great help to me, and your prayers have brought me through many trials.—*M. W.*

St. Louis, Mo.—I enjoy the *Weekly Unity* very much and have received great benefit from it.—*Miss M. E.*

Morgan Park, Ill.—I have been able to help a number of people by giving them your books and papers, and several have sent for Miss Cady's "Lessons In Truth" and Mr. Fillmore's "Christian Healing." To me they are without price. The *Weekly Unity* grows better all the time.—*C. E. H.*